

Charitas Evangelica.

A DISCOURSE O F Christian Love.

B Y

The late Pious and Learned
JOHN WORTHINGTON, D.D.

Published by the Author's Son.

L O N D O N ,

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THE
P R E F A C E.

*I*T would be an unnecessary trouble, for me to endeavour, by a long Preface, to evince the Usefulness of the Author's Subject ; seeing it is both apparently most Seasonable, and also confessedly of the greatest Importance.

But since the Discourse is Posthumous, I must not forbear to give some account thereof ; it requiring that in regard to the Author, which is the common and indeed always a just and becoming Civility to the Reader.

In short, These Papers contain the Remains of Several Sermons,

The P R E F A C E.

which he preach'd at more places than one (as appears by the different Draughts of them) but where, I cannot positively affirm. Probably they were at last some of his Lectures at Hackney: And this I conclude from one of them, which bears date 1670. the Year in which He was chosen Lecturer there; where, in the following Year, He Died.

Had the Author in his life-time prepared them for the Press, it is not to be doubted, but they would have received some Polishing, as also Enlargements; and have come into the World with more Advantages.

What he could have made them, is well known to those who are acquainted with his Labours, in the Revising and Publishing of Mr.

Mede's

The P R E F A C E.

*Mede's and Mr. Smith's Works :
Which, with his not to be unmention-
ed Edition of Thomas à Kem-
pis, sufficiently testifie his useful
Diligence and Exactness.*

*But I would not lessen the Esteem
of the following Discourse Of
which, this I may say (without
breach of Modesty) That whosoever
peruses it with a becoming Candour,
cannot but acknowledge it, if not
Worthy of the Author, at least not
Unworthy of the Publick View.*

*May it please God so to pro-
sper it, as that it may be laid
to Heart, and practised by every
Reader.*

LONDON,
Sept. 7.
1692.

John Worthington.

~~THE~~ ~~WISDOM~~
~~OF~~ ~~CHRISTIANITY~~
THE
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A

M G I T A S C O R T V I A

A
DISCOURSE
OF
Christian Love.

Eph. v. 2. *And walk in Love* —

THE
INTRODUCTION.

TH E Words are a serious Persuasive to the grand *Christian Duty* of *Walking in Love*; and that in opposition to *Bitterness*, *Wrath*, *Clamour*, *evil-speaking*, and *Malice*, mention'd at the end of the former Chapter.

The Duty is enforced both from the Example of God, and of Christ.

1. From the Example of God. Be ye kind one to another, (*Xenos*, benignly affected; the word *Xenos* signifies a singular goodness and sweetness of disposition) tender-hearted, (*Eueranxos*, tenderly and compassionately affected) forgiving one another, even as God, in (or through) Christ, hath forgiven you. So ends the fourth Chapter: And in this fifth Chapter, ver. 1. it immediately follows; Be ye therefore followers (or imitators) of God as dear Children. Which Verse, with that of my Text might have been continued and joined to the former Chapter; and that very fitly, as the *Illative Particle* [*therefore*,] and the plain Coherence shews.

2. From the Example of Christ. Thus it fol-

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lows in the Verse of my Text ; *And walk in Love, as Christ also hath loved us, and hath given himself for us, an Offering and a Sacrifice to God for a sweet smelling Savour.*

BE it therefore your care to imitate God, and to resemble Christ; to transcribe two so great and glorious Examples, in acts of Love, Benignity and Goodness; and that out of such a Spirit and Principle as is in God and Christ, in whom there neither is nor can be any thing of Vanity or Self-seeking. And let it be your constant course and continued tenour of Life; let it be your new and second Nature, your deliberate and chosen Practice, your Life and Delight, your proper busines to continue and abound in doing good.

This is implied in the Words, *Walk in Love.* Walking signifies a tenour and course of Life; not a few single Acts at distances, but continued Acts: As to walk in pride, Dan. 4. to walk in the flesh, 2 Pet. 2. imply a continued course, and is the Character of wicked men: And on the contrary, to walk in peace, Mal. 2. to walk in the fear of God, Neh. 5. to walk in the spirit, Gal. 5. to walk in newness of life, Rom. 6. imply habitual Goodness, and is the Character of holy Men.

And now, that we may more fully apprehend the Doctrine of Christian Love (a Duty so frequently, so continuely inculcated in the New Testament) it will be fit to consider the Characters, or Qualifications, of the true Christian Love, wherein we are to walk towards others. And to this purpose, what lies more dispersedly in several places of Scripture, which may best lead us into the true and full Notion of this so lovely a Grace, I shall collect and bring into your view; both for the clearing of the Truth itself, and for the illustrating by the way several Expressions of Scripture.

CHAP.

CHAP. I.

THE RULE and MEASURE O F Christian Love.

FIRST, It is to be *ἀγάπη ἐκτενής*, *Fer-
vent Love*, or *Charity*, 1 Pet. 4.8. *Char-
itas intensa* (as Beza renders it) an
intense Love: *Above all things have
fervent Charity, or Love, among your
selves*: And 1 Pet. 1.22. *See that ye love
one another ἐκτενῶς fervently; earnestly*, as the
Greek Word is used when joined with *Prayer προ-
σεύχη*, Acts 12. 5. and *ἐκλείσεον προσεύχεσθο*, Luke
22. 44. And crying unto God, **παντοπ**, mightily
(*fortitudine*, Vulg. Lat.) is render'd by the LXX.
ἐκτενῶς.

The *ἀγάπη ἐκτενής*, is not therefore a slight,
formal, weak, cold affection, but an earnest fer-
vent, intense, a great and vehement *Love*. The
Coals of this *Love* must be as *Coals of fire*, which
hath a most vehement flame, Cant. 8. 6. It must
be a Love rais'd up to a great degree of dearness

and affectionateness, even to a kind of *sōsyn*. Hence that in *Rom.* 12. (a Chapter enricht with excellent Precepts) ver. 10. *Beye φιλίσοργοι, kindly affectioned to one another.* The Greek word *sōsyn* implies *vehementem & genuinum amandi affectum*, a strong affection of Love, such as is reciprocal between Parents and Children, &c. such as is betwixt those of the nearest Relation.

HOW Fervent, how Dear this Love ought to be, He who was Love Incarnate (the Wisdom of God, and the great token of his Love) our Blessed Saviour hath shewn us in a few words, but so fully expressive, as none can be better, in that *Royal Law* (as S. James calls it, ch. 2. 8.) *Thou shalt love thy Neighbour as thy self.* In this one Commandment are comprehended the Six Commandments of the Second Table, *Matth.* 22. 39. containing our Duty to our Neighbour, that is another, every other Man: For by *Neighbour* is not meant only (as we commonly use the word) one that dwells near us: But according to the Stile of the Scripture, *Neighbour* signifies *another*, πλονίον τῇ ἡστίᾳ, τῇ φύσει, & τῇ τόπῳ ἐγγύτων (saith *Iosidore Pelusiote Lib.4.Ep.123.*) not him only that is near us in place or habitation, but any one of the same common stock with us, partaker of the same nature, all men, all of our kind; especially ἔκεινον οὐχὶ πλονίον, & δεμενον, such a one as is in want, and needs our Love in relieving him. Thus in *Rom.* 13. 9. οὐ πλονίον, is in Ver. 8. οὐ τρεπον. And in the Old Test. γῆ Neighbour, sometimes signifies no more than *another*. Gen. 11. 3. Prov. 18. 17. Exod. 21. 18.

Of the same import and sense is that other Excellent Rule of Christ, delivered in his Sermon on the

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the Mount, Matth. 7.12. *All things whatsoever ye would that men should do unto you, do ye even so to them;* or as it is in Luke 6.31. *As ye would that men should do to you, do ye also to them likewise.*

TO the same sense is that Rule delivered in a Negative stile, *Quod tibi fieri non vis, alteri ne feceris.* And concerning this, *Lampridius* the Historian, in the Life of that Roman Emperour *Alexander Severus*, reports, That that Excellent Emperour (who flourished 206 years after Christ) was so much in love with it, *Quam sententiam usq; adeo dilexit, ut & in palatio & publicis operibus inscribi juberet*, he caused it to be writ upon the Walls of his Palace and publick Buildings (as Sentences of Scripture are written on our Church Walls). And though he was an Heathen, yet he was better affected towards Christians for this Rule and Precept of their Masters, and shewed them favour. And as he loved this Rule (which is *Radix Justitiae & omne fundamentum aequitatis*, as *Lactantius* speaks) so he practis'd it: For when there was cause to inflict punishment upon any for acts of Injustice and Injury to others, he ordered that the Officer should thus admonish the party of his unjust Carriage, and proclaim aloud this Dictate of Conscience, *Quod tibi fieri non vis, alteri ne feceris*: And in case, the Army being on their march, a person of Quality had offended in doing any hurt to the field or possessions of another, and his dignity excused him from such corporal punishments and disgraces which the inferiour sort had inflicted on them, yet the Emperour would vehemently reprove him with this, *Visne in agro tuo fieri, quod alteri facis?* Wouldst thou have that done to thy own Field and Possession, which thou

doest to another? And such a reproof and check as this must needs affect and forcibly strike the Conscience of the guilty offender, especially when it comes from the lips of a Person of integrity and exemplary worth. And such a one was this Emperor, as the same Historian reports of him, *Dies nunquam transit quin aliquid mansuetum, civile, piuum faceret*, Not a day past him, but he expressed the benignity and the integrity of his Spirit in some acts of goodness, kindness and equity, and in acts of exact justice; and therefore he is by the best Interpreters of the *Apocalypse* fitly supposed to be meant by the *Rider of the black horse* (Rev. 6. 6.) with the pair of balances in his hand.

BUT to return from this digression, to that forementioned *Rule and Measure* of the Love which we are to express to our Neighbour, *Thou shalt love thy neighbour* (i. e. another, every other) as thy self; or, *As ye would that men should do to you, do ye also to them*: None can pretend that the Rule is obscure and intricate, hard to understand, though it be through Mens own fault hard to practise.

For every one may know, without much study and beating his brains, what it is to love himself. *No man ever hated his own flesh* (faith the Apostle.) No man is coldly or slightly affected toward himself. No, The Love wherewith a man loves himself, is a fervent, intense Love: And if this must be the *Rule and Measure* of thy Love to thy Neighbour (for thou must *love him as thy self*) then surely the Love wherein Christians are to walk, is not to be a cold, remiss, slight, and formal Love, but earnest, intense and ardent.

To prevent and obviate any cavils or mistakes about this Love of thy self, which is to be the *Rule*

and

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and Measure of thy loving thy Neighbour; and for a further explaining of those two forementioned Precepts of Christ, we are to consider,

First, That here is meant a regular Love of our selves; not an inordinate, vicious Self-love; not a love that breaks or transgresses the bounds of righteousness. No man must do an unjust or unlawful act in his own behalf, or for his own advantage; nor for the interest or advantage of another: For such a Love as this, is not (as the Apostle speaks of the right Love, Rom. 13.) *πλήσωμα νόμου*, the fulfilling of the Law, but the transgressing thereof.

If the thing be unlawful or forbidden by God, which thou wouldest have others do to thee, thou must not do the same to them: Which yet is the practice of those that stile themselves Good-Fellows and are Brethren in iniquity; all that entangle others, or strengthen one another in their sins which they have chosen.

Thou must therefore do that to another, which thou wouldest have done to thee, that is, which thou mayst rightly and lawfully will; that which is agreeable to the Holy Scripture, and Right Reason, to the light of Nature shining in thy Conscience, and shining with a greater lustre in the Divinely-inspired Scripture: And so that thy Love be regulated by a right Judgment, by purified Reason, so it be agreeable to the Rule of Righteousness, let the Love of thy Self, and of thy Neighbour, be as Intense and Fervent as it can; so that the Spirit of Love be accompanied with the spirit of a sound mind, to borrow those words of the Apostle, 2 Tim. 1.

Secondly, That Evil which thou wouldest not have done to thy self, thou must not do, or wish, or contrive to be done to another. Thou must not do that to another which is unjust, and would seem so to thee, if thou wert that other.

And if thou hast been that other, and therefore by experience knowest more feelingly what it is to be evil dealt with, and unworthily used by others ; thou, even thou especially shouldest not deal so with others : For if they did evil therein, thou art not to practise the like. What was evil and unjust in them, when done to thee, will be also evil in thee, if thou doest the like to them.

Do not therefore render evil for evil, or railing for railing, as S. Peter speaks (1 Ep. Ch. 3.) ; who also tells us (in Ch 2.) that Christ, our Pattern as well as our Propitiation, did not so : He, when he was reviled, reviled not again ; when he suffered, he threatened not, but committed himself, and his cause, to him that judgeth righteously.

Do not return slander for slander, wrong for wrong, or any the like for the satisfying of a revengeful humour : *Vengeance is mine, and I will repay, saith the Lord, Rom. 12.* Leave that therefore to God, and to his Vicegerents.

There is a Rule which many walk by [Do as thou hast been done to : or, What others do to you, do ye the same to them likewise] which they do not so much mean and practise in that better sense, wherein only it is allowable, viz. in doing good to others, in rendering good for good, in a way of Gratitude, as one good turn asks another ; there is ingenuity and justice in this : But they generally understand and practise it in returning, or doing evil for evil.

But

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But there is a vast difference between this Rule,
Do as thou has been done to, and our Saviour's Rule,
Do as thou wouldst be done to : Tho' they differ but
little in words (in a word or two) yet they are as
distant as Heaven and Hell, as Christ and Belial.

*Do as thou hast been done to : or, What others do to
you, do ye the same to them likewise :* This is the
Devil's Maxim; it is a branch of that *Wisdom*, which
(as S. James speaks, Ch. 3.) *descendeth not from
above, but is earthly and devilish,* such as the Devil
doth infuse into the minds of men.

But, *Do as thou wouldst be done to : or, What ye
would others should do to you, do ye the same to them
likewise :* This is our Saviour Christ's Rule ; it is
the Royal Law of him who is King ; its a branch
of that *Wisdom which is from above* (from Heaven)
*which is peaceable, gentle, full of mercy and good
fruits,* (as S. James speaks in the same Chapter.)

Thirdly, Thou must make thy *Neighbour's*, or
another's, condition thine own ; thou must look
upon his Concernments, his Case and Circumstan-
ces, as if they were thine own : And then, that
pity, that counsel, that help, that relief and com-
fort which thou wouldst expect or wish for from
others, if thou wert in straits and difficulties, and
uncomfortable circumstances ; the like must thou
now afford to them in such hardships. +

This is that true *χρενότης*, Benignity, Kindness
and Goodness of disposition and deportment, to
which our Religion doth exhort and oblige us.
And *Pavorinus* doth very pertinently describe it,
when he saith, *it imports πέρις πάλας συμπάθε-
σιν ιδιωτικόν*, such a disposition and temper of
mind as makes a Man to look upon the case and
circumstances of another as his own. And then
what

what he would desire or endeavour for himself, the like will he desire and do for another, if he loves his Neighbour as himself, with as unfeigned and Fervent a Love as he loves himself.

And here it may be fit to remember that Wise Saying of the Son of Syrach, which contains a great deal of sense in a few words, *Eccl. 31. 15. Judge of thy Neighbour by thy self.* That which thou judgest unworthy, and unbecoming, yea and injurious in reference to thy Self; judge the same of it, if done to thy Neighbour in the like circumstances: And that kindness, those Civilities, that fair respect, that which thou wouldest judge fit and decent in thy own behalf; judge the same in behalf of thy Neighbour in the like Capacities.

I may also superadd that wholesom and short counsel which *Tobias* had from his Father (Tob. 4. 15.) *Do that to no man which thou hatest.*

Fourthly, But to rise higher yet, and to prevent an Exception against this Rule and Measure of the Love of our Neighbour, I add (for a further explaining of it, this, which is to be observed) That which thou wouldest should be done to thee, if thou wert of such a Rank and Condition, if thou wert in such a place, or (to look more inward) if thou wert so qualified and accomplished, do thou the same to thy Neighbour, to any other, of such a rank and condition, of such qualifications and accomplishments.

And if thy Neighbour, if another be of an higher rank, degree and condition; or if he be more excellently qualified, and more worthily accomplished; particularly, if he partake more of God, of true Holiness which is the fairest Image and resemblance of God, and consequently has more real

real Divine worth in him ; Thou art then to judge that he is to be loved and esteemed (not only *as thy self*, or equally with thy self, as thou art for the present, but) *above thy self*, viz. whilst thou art not such.

And yet still the Rule holds good, still this is to love him *as thy self*, *as seau'dr* (though above thy self as thou art now) this is to love him as thou thy self wouldest judge thou wert to be loved, esteemed and regarded, if thou wert in his estate, if thou wert such as he is.

Fifthly and *Lastly*, There is yet an higher pitch and degree of Love, which at some time, and in some cases, is due from thee to thy *Neighbour* or Fellow-Christian ; whom thou art to love, not only *as thy self*, but *more then*, or *above*, thy self, though he be not superiour or above thee in those respects mentioned in the last particular : 1 John 3. 16. *Christ laid down his life for us, and we ought to lay down our lives for the brethren.*

Here is Love raised up to the greatest Fervency, to the highest degree possible ; for (as our Saviour Christ told his Disciples, Joh. 15.) *Greater love bath no man than this, that a man lay down his life for his friends.*

Now the Rule and Measure of this Love, Love in its utmost height, and that which obligeth a Christian to this Love, is the Love of Christ manifested in laying down his Life for us. As in the former Particulars the *Rule and Measure* of thy Love to thy Neighbour was thy own Love, thy loving thy self ; thou wast to love him as thy self. So the Rule and Measure of this highest degree of Love, is the Love of Christ to thee ; Thou must love a Christian as Christ loved thee.

Thus

Thus he Commands, Jo. 15. 12. *This is my Commandment, that ye love one another, καθὼς ἡγέ-πνοα ὑμᾶς, as I have loved you*: How's that? In laying down his life for them, as appears by the following words.

As I have loved you.] These words carry in them the greatest force and reason, the greatest obligation to this degree of Love, and make it a duty full of equity. Nothing can sound so high, nothing can have such an obliging Virtue as this of Christ, [*As I have loved you.*] If we consider, either,

1. The excellency of the person of Christ, who this I is [*as I have loved you*]. He that spake this, and thus loved us, was Jesus Christ, *the brightness of God's glory and the express image of his person; God manifest in the flesh, the Lord of life and glory, the Sovereign of Men and Angels, Messiah the Prince, the Lord of all.* And if he loved us at this rate, so as to lay down his Life for us; He that was so far exalted above, not Men only, but Angels; He the Head of all Principality and Power, higher then Thrones and Dominions, and any of the Angelick Orders: Then should a Christian thus love his Fellow-Christians, those of the same mould, and make with himself, in laying down (if need be) his Life for them.

2. Or if we consider the vileness and unworthiness of those for whom Christ did thus much. If he the Prince, and only Son of God, laid down his Life for us who were *Enemies* (*Rom. 5.*) Rebels against Heaven, Enemies to the Crown and Dignity of his Father, the King of Heaven and Earth: Should not a Christian then do as much for his Friends, his Brethren, born of God; He and

and they having one God for their Father, one Christ for their Redeemer and Head, who paid as dear a price and ransom for them as for thee, and who owns them as much for his living Members as thee ; *partakers of the same precious Faith with himself* (*2 Pet. 1.*) and therefore as valuable and dear in God's sight as he is ; nay it may be more, if they be more like to God in eminent degrees of Holiness, and if the continuance of their Life, and being in the World, be more considerable, they being fitted to be more useful in the World.

3. Or if we consider the infinite advantages, the richest benefits and best of blessings, which came and redounded to us by the Love and Death of Christ : As Christ hath done and suffer'd so much for us, even to the laying down of his Life for us, and pouring out his Life to Death, even to the Death of the Cross (a Death of shame and pain) amidst the contradictions, and derisions of his insulting Enemies. If he hath done so much for us, when the case of our Souls so much needed it ; more than can be done, by any, or all the Men in the World ; then ought we (it is a reasonable service, an equitable duty) *to lay down our lives for the brethren*, if the necessity of their case so require it, no other means appearing ; and if such a considerable good may thereby come to them, or others, or to the furtherance of the Faith or Gospel, as may justly call for this highest degree and demonstration of Love.

Nor have there wanted Instances of this among the noble Army of Martyrs, whose Love was as strong as Death.

A fair Instance of this was S. Paul, who tells the *Theffalonians* (in 1 Ep. 2.8.) That he had such an affectionate desire or love for them, and that they were so dear to him, that he was willing to impart to them not only the *Gospel of God*, but also his own Soul or Life. And yet more affectionate is that which he writes to the *Philippians* (ch. 2. 17.) telling them, That it would be matter of greatest joy to him, if it should so fall out that he should be offered upon the sacrifice and service of their faith.

And though the Apostle S. John, whose words these are; [*Because Christ laid down his life for us, therefore ought we to lay down our lives for the brethren.*] He of all the Apostles is said by Ecclesiastical Historians, alone not to have laid down his life by Martyrdom, but quietly and in a good old age to have died at *Ephesus*: Yet he was in his Mind prepared to have suffer'd Martyrdom; which he had done, had he not been miraculously preserved by God when he was cast into the Vessel of hot scalding Oyl, from whence coming forth unhurt, (as the three Children out of the fiery Furnace) he was by *Domitian* banish'd into the Isle of *Patmos*, for the word of God, and testimony of Jesus Christ: And he calls himself in his Epistle to the Seven *Asiatick Churches*, their brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, Rev. 1.9. The full purpose and noble resolution of his Mind was for the utmost Sufferings, even unto Death.

And the same Spirit of Love, Love ready to express it self in this highest Degree that is possible, lived and continued in the first and best Christians. It was so conspicuous in *Tertullian's* time, that the very Heathens took special Notice,

as *Tertullian* reports in his *Apology*; *Vide (inquit) ut invicem se diligunt Christiani, & ut pro alterutro mori parati sunt*. See (said the Heathens) how the Christians love one another, how ready they are to lay down their lives for each other. Till these days that Love (which afterward grew cold) continued warm and vigorous; and by this *loving one another*, did all men know that they were Christs Disciples, as he had said, *John 13*.

But I shall not insist any further upon this fifth Particular, *viz.* Love raised up to the greatest height possible, in loving others more than thyself, by laying down Life it self for them: The occasions of expressing Love in this degree of Fervency, are more rare; God doth not so frequently call to this, as to that Fervency of Love exprest in the four foregoing Particulars of *Loving thy Neighbour as thy self*.

And yet this fifth Particular, this loving another, in laying down thy life for him, may be in some sort reduced to the loving him as thy self; *i.e.* as thou wouldst he should do for thee, in case thy Case and Necessities did as much require that he should lay down his life for thee, as his do that thou shouldst do this for him.

To conclude then, seriously think on this *Rule* of our blessed Saviour's, then which nothing better could ever have been said, nothing more need to be said.

There is enough compriz'd in this short *Rule of Love*, as to instruct and govern the *Conscience* of a Man in matters of Justice and Equity towards those he has to deal with; so likewise to engage and raise him up to a Fervency and excellent degree of Love.

There

There is more in these few words of Christ, that which is more fully instructive to a Christian, than all that has been said in the Voluminous Writings of the School-men, Casuists, and other Writers ; more than in the Pandects, Code, and Institutes of the Civil Law.

In a word, Such is the excellency of this Law, or Rule of Christ, [*Whatsoever things ye would that men should do unto you, do ye even so to them.*] That immediately after it is said (*Matth.7.*) *For this is the Law and the Prophets :* Which two words signify the Old Testament, the whole Scripture then in being. *Moses and the Prophets* are epitomiz'd and contracted in this one *Rule.*

And as it is *Moses and the Prophets*, so it is also the *Law of Nature*, the Law written upon the Hearts and Consciences of all Men, and written upon the Tables of the Heart before the Law was written upon Tables of Stone in Mount *Sinai*.

And this Law of *Love* is more cleared, more improved, the obligation to it more inforced and strengthened by many peculiar considerations which the Gospel affords, in which respects it is a *New Commandment*, though a Commandment too from the beginning ; writ fairer, and in more legible and lasting Characters then before, upon the Hearts of all true Christians.

CHAP. II.

THE
 UNIVERSALITY
 O F
 Christian Love.

SECONDLY, It is to be *a Love extended and enlarged to all*; according to the other sense and obvious notion of the Word ἔκλεψις: And so to love ἔκλεψις is to love Universally.

To this purpose the same Apostle S. Peter in his 2^d Ep. Ch. 1. 7. in that rich Chain of Christian Graces, *Unto brotherly kindness*, or *Love* (saith he) *add Charity*. In the former Epistle he doth thrice commend *Brotherly love*, Ch. 1. 22. Ch. 2. 17. Ch. 3. 8. But Christians must not only be φιλαδέλφοι; but to the love of the Brotherhood must be superadded Charity, *an Universal Love*, a Love more enlarged, even to all men.

This Chain of Graces mention'd in ver. 5, 6, 7. (whereof the first is *Faith*, and the last *Charity or Love*) is not compleat without such a Love. A Christian is not cloathed and adorned compleatly, has not on all that he should have, except he be

cloathed with humility (as S. Peter speaks, ch. 5.) **or** (as S. Paul in Col. 3.) except he put on humbleness of mind, kindness, meekness, long-suffering, and ὅπλη πάσι τετοις τὸν αὐγαπτν, above (or over) all these put on *Charity, or Love, which is the bond of perfectness.*

AND this Chain of Graces mention'd by S. Peter is a greater Ornament to the inward Man, and is more valuable in the sight of God, than the richest Chain or Necklace of Pearls; as the same Apostle in 1 Ep. Ch. 3. 4. speaks of *the Ornament of a meek and quiet spirit*, that it is *of great price*, highly valuable, and of as great account in the sight of God, as the bravery of Jewels, rich and gay attire, and curious dressings, are in the eyes of any in the World.

And accordingly this inward Ornament and Excellency of *Moses* his Soul, made him to be ~~as~~ *as* ~~to~~ *fair to God*, as the phrase is used otherwise, in *Acts* 7.

Moses is said to be *the meekest man upon earth*, Num. 12. 3. and consequently most removed from bitterness, anger, hatred, malice; all which are contrary to Meekness and Charity, two Graces near a-kin, and inseparable Companions. And God being highly pleased with him, conferr'd the greatest Honours and Favours upon him, and dignified him above any under the Old Testament: He made choice of him for the greatest and highest trusts. He was a Prophet and a Prince, the first Ruler of his People in *Israel* for forty years, *a King in Jeshurun*, Deut. 33. and *as God to Aaron* (*Exod. 4. 17. and ch. 7. 1.*) He was a kind of Mediator between God and the People; an illustrious Type of Christ, the Great Mediator, and the Great

Great Prophet, of whom *Moses* speaks, Deut. 18.
A Prophet shall the Lord your God raise up unto you, like unto me. God spake to him Face to Face, Mouth to Mouth, as one Friend to another ; took him into a more inward converse with him upon the Mount ; where he was enabled to fast forty days ; which abstinence was so far from impairing the amiable air of his Countenance, that his Face shined with a glory and lustre too bright for the People's Eyes to look upon, till he put a Veil over his Face ; as he afterwards appeared in Glory on Mount Tabor, he and *Elias*, who had the Favour and Honour (of all under the Old Testament) to be and speak with Christ on the Mount.

- Such Honour from God had *Moses*, who was eminent for Meekness, that inward Ornament of his Soul ; so precious in the sight of God, though mean in the World's account : As also eminent for his Charity, his most Fervent and Heroick Charity, that he had for all the People of *Israel*, offering himself to dy for them, *to be blotted out of the Book of Life*, Exod. 32.

God values a Christian by the inward Graces of the Soul, by what the Soul wears and is adorned with ; by Humbleness of Mind, Meekness, Charity, Enlarged *Love*, and all other Vertues which are the just accomplishment of a Christian. God values not a Man by what is outward in him ; not by what he wears ; not by the Titles by which he is called ; not by his Relations, his Honours or Riches ; not by the Train and Retinue he hath : These and the like add no inward real Worth, no true Perfection to a Man.

BUT now to return. Besides this observable place in S. Peter, which contains an enumeration of those Christian Graces which adorn and compleat a Christian, the last of which is *Love* or *Charity*, added to *Brotherly Love*, a Love extended to all; It may not be amiss for the further clearing and enforcing of this Duty, to recount some other passages of Scripture, whereby it may appear, that a Christian is obliged to this Enlarged and *Universal Love*.

S. Paul preseth the same Duty, whom S. Peter calls his *beloved Brother*. To name some few places. 1 Thess. 3. 12. *The Lord make you to increase and abound in love one towards another, and towards all men*: not only in *Brotherly love* (of which he tells them in this Epistle he needs not write to them) but in a love extended to all men.

To which purpose is that other passage in this Epistle, Ch. 5. Ver. 14. *Be patient towards all men*: And Ver. 15. *See that none render evil for evil unto any man: but ever follow that which is good, both among your selves, and to all men*.

The like in Titus 3. 2. *Put them in mind to be gentle, shewing all meekness unto all men*. And this in opposition to that in ver. 3. *to living in malice and envy, hateful and hating one another*: and such we our selves also were sometimes (saith the Apostle) namely before we were converted to Christ, before the power of the *Gospel* had changed us into a better temper of Spirit.

BUT what if men hate and curse us, and persecute us and despitefully use us, must our *Love* be Enlarged to such Enemies? Yes, unto these, and surely then unto all men; for none seem less

to

to deserve *Love* then such. And therefore I will only add one place of Scripture more, that in *Math. 5.* where Christians (all that name the Name of Christ) are strictly enjoin'd, Ver. 44.

First, *To love their Enemies*: Here's the affection of Love in the Heart, *diligite corde*; in opposition to inward grudging, spight, rancour and malice.

Secondly, *To bless them that Curse them*: Here's *diligite ore*, here's Love in Word and Language; in opposition to the returning of railing for railing. To bless them is to speak, either well or friendly to them, without bitter, or reviling, or defaming words; or to speak well of them, so far forth as there is any thing commendable or praise-worthy in them, or done by them.

Thirdly, And not only to bless, but *to do good to them*: Here's *diligite opere*, Love in deed and real acts. Some are mention'd in *Rom. 12. 20.* If thine enemy hunger, feed him; if he thirst, give him drink: which are put for all other acts of Beneficence.

Fourthly, *To pray for them*. Which sort of spiritual Beneficence the poorest Christian may shew to his Enemies, who may have left him little or nothing, and so disabled him from doing good in an outward way; and if he had wherewithal to do it, yet the Enemies might proudly scorn to receive it: But true Christians whether poor or not poor, may pray for their Enemies in secreet, and in this way desire and endeavour to do them good against their wills, and they cannot avoid this kind of Beneficence.

Thus our Lord who practis'd what he preach'd, prayed for his most violent and virulent Enemies, when he was upon the *Cross*; and they are the first

words which he spake when he was lifted up on the *Cross*, in the midst of all the pain and shame they put him to, (as S. Luke records it, Chap. 23 34.) *Father, forgive them, for they know not what they do.* And that diverse were the better for this Prayer of Christ, (which was an act of real Beneficence to them) may appear by what is said, verse 48. That *the people beholding the things which were done, smote their breasts and returned:* Which was the beginning of that remorse which did more deeply affect them at S. Peter's Sermon, where three thousand did not only smite their breasts, but were smitten to the heart, pricked and wounded in their hearts unto repentance, Acts 2.

Thus also S. Stephen, the first Martyr that suffered for Christ, and who had much of the Spirit of Christ in him, the Spirit of Benignity and Charity, pray'd for his Enemies at his death, when they exprest the most violent and barbarous rudeness and cruelty, *Lord, lay not this sin to their charge.* And that some also were better for his Prayer, there is no cause to doubt. That it was for S. Paul, then Saul who had an hand in his death, appeared by his Conversion soon after. Hence that Saying, *Si Stephanus non orasset, Ecclesia Paulum non habuisset.* And to gain such a one as he was to the Church, was to the gain of many. His famous Conversion is related in *Acts 9.* where it is also recorded, *That the Churches then had rest throughout all Judea, and Galilee, and Samaria, and were edified and multiplied.*

THUS I have particularly explain'd the several Expressions in *Matth. 5.* where is enjoin'd by our Saviour Christ, a Love extended and enlarged

larged to all, even to Enemies, such as seem least to deserve it.

But then I must not omit the Reason of this Command so grievous to flesh and blood : It is said, in verse 45. *That ye may be the children of your father which is in Heaven, for he maketh his Sun to rise on the evil and the good, and sendeth Rain on the just and on the unjust : i. e. That ye may approve your selves, both to others, and in your own Consciences, that ye are the Children of God, born of him, having the same benign Nature, and this God-like affection in you.* Take it briefly thus.

First, God hath his Enemies, those that hate him ; and he is wrong'd and injur'd by them, more than you are or can be by yours.

Secondly, God hath done nothing at any time to provoke or hurt them ; but you may have done it more or less at sometimes to your Enemies. God may justly say, as he doth in *Micah 6. 3. O my people, what have I done unto thee ? and wherein have I wearied thee ? testify against me.*

Thirdly, God hath always done them good ; *It is of his mercies that they are not consumed : His mercies are new every morning :* And therefore he had greater reason to be otherwise dealt with, having deserved infinitely better of them, then you can of your Enemies.

Fourthly, God is their Lord and Maker ; the infinitely perfect Being ; they are but vanity, and as nothing before him.

Fifthly, And yet God is neglected, hated, worse dealt with, and more unworthily used ; worse and more frequently and for a longer time wronged, then you are by yours.

Sixthly, But though he is thus dealt with, and though he is sensible of all the Wrongs done to

him, yet he is patient and long-suffering; and this not per force and of necessity, because he cannot help himself, (which may be your case;) but when it is in his power to revenge himself every moment, and to break his Enemies in pieces, as easily as a Potter may dash in pieces his Vessel; yet he is strong and patient, and *He is*, (as it is *Luke 6. 35.*) *kind to the unthankful, and to the evil;* kind to those that do not worthily resent his kindness, but return evil for good, which is the greatest provocation that may be among men.

And God hath shewed these riches of his goodness, forbearance, and long-sufferings, upon a merciful design; that by heaping these coals of fire on their heads, he may melt them, that this his Goodness might lead them to Repentance; and that by Repentance they might be qualified for the receiving of richer Blessings, and choicer Favours, *Spiritual blessings in heavenly places in Christ;* that a better Sun, the Sun of righteousness might rise and shine upon them; that *showers of blessing* (*Ezek. 34. 26.*) the sweetest Influences of Heaven, might descend upon them.

This is God's nature and disposition: And if ye are born from above, the Children of God, then ye must be God-like, partakers of the Divine Nature, *Imitators of God as dear Children, living Pictures of your heavenly Father in such an enlarged Charity and Goodness.*

Christians are obliged to a Love as large and unconfined as God's Love, who is *good to all, and his tender mercies are over all his works,* (*Psal. 145.*) *The earth is full of the goodness and mercy of the Lord,* (*Psal. 33. and Psal. 119.*) The beams of our love of Benevolence are to shine upon all, as God's Sun shines upon all. (*Sol non oritur nisi aut alteri,*

alteri, sed omnibus in commune, saith Pliny in his *Panegyrick*) The love of our Beneficence (as his Rain) must shower down upon the just and unjust.

And the Spirit that is otherwise affected, (that is not thus enlarged into *Desires* and *Endeavours* of doing good to all) is not the true *Christian Spirit* of Love, but is either (1st.) a kind of *Jewish Spirit*, or (2dly,) the *Spirit of the World*: But the true *Christian Spirit* differs from both these. Not the contracted and self-pleasing Spirit of the *Pharisees*, or of the *Publicans* and *Sinners* of the World; but the more kindly and nobly-enlarged Spirit of Love, (as it is in God and Christ) must be our Pattern, that so we may be the *Children of God*.

And here it may be of great use to describe these two sorts of *Spirit*, from which the right *Christian Spirit* must be at the greatest distance, more enlarged than either of these two.

I. *THE Jewish Spirit was a low, contracted, limited Spirit, confin'd only to some few in respect of Mankind, to their fellow-Jews, those only of their own Nation, or of their way;* viz. the *Proselytes* who came over to their Religion, as the Greek word *Περιστέλλος* imports.

A thing so obvious, that *Juvenal the Satyrift*, (who lived not long after Christ) took notice of this temper of their *Spirit* in his days, so devoid of *Civility* and *Charity*.

*Non monstrare vias eadem nisi sacra colenti,
Quæsum ad fontem solos deducere verpos.*

in Sat. 14.

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To shew the way to a Stranger that was at a loss ; to shew a Spring of Water to a thirsty Traveller, that was not of their Religion ; was but an easie and ordinary Courtesie, a cheap Civility, that which any, the least sense of common Humanity, should have made them willing to. And therefore to deny this to any, except he were a *Jew*, whatsoever his Distress was for want of a little Drink, a draught of cold Water ; and though he knew not which way to turn in a strange Country, how pressing soever his Occasions might be ; was a barbarous and monstrous piece of Inhumanity. And even such it was judged to be by the very *Heathens* : And therefore as *Tully* relates, (in *Offic. lib. 3.*) The *Athenians* were wont in their Devotions to curse aloud those (amongst the rest) that would not *monstrare viam*. And yet the *Jews* were observed to deny to do this so easie, and yet necessary, a kindness to any, but those of their own Nation or Way.

Nor did their Inhumanity stay here ; but to give you a further taste of their bitter Spirit, and out of their own Authors, (which by the way will make what was said by *Juvenal*, though an *Heathen*, to be their practice, more credible :) *Maimonides* (one of the most Eminent of the *Jewish* Writers) in *Halach Rotsach*, affirms it to be their Duty, not to endeavour the saving of any *Gentile* from the most imminent danger of Death ; instancing in this, לִזְבַּח אֵינו מַעֲלָה מִשְׁדָּאָה אֶחָד מֵהֶן שְׁנָפֵל viz. If a *Gentile* had fallen into the Sea, and was in manifest danger of drowning, they were not to lend him an helping hand to save him from drowning : And he adds, that in *Levit. 19. 16.* *Thou shalt not stand against the blood of thy Neighbour* ; (i. e. *Thou shalt not stand*

by

by and see thy Neighbour perish, and with-hold thy help from him.) This, say they, is to be done in behalf of a fellow-Jew ; but as for a Gentile, יְהוָה אֲנֹךְ, *He is not thy Neighbour*, and so by this Law thou art not obliged to save him, though in a case of most imminent danger. Which verifies that which *Tacitus* (*Hist. 5.*) observes of the Jews, *Apud ipsos misericordia in promptu*, They were ready enough to shew mercy and kindness to those of their own Nation and Religion ; but *Adversus omnes alios hostile odium*, They had a deadly hatred against and abhorrence of all others : Which the Apostle S. Paul doth also observe of them, *1 Thes. 2. 15.* That they were πᾶσιν ἀνθρώποις εἰάντοις, contrary to all men. And what he immediately adds, [Forbidding us to speak unto the Gentiles, hindering us from preaching Christ to them, that they might be saved, in turning from their Idolatries and other sins] is the worst of their cruelty, the very Gall of their bitterness.

So loth were they that the *Gentiles* should have any benefit by *Messias*, whom they would engross to their own Nation, that when S. Paul in his Apology came to those words, That God bade him to depart from Jerusalem, (where he was then praying in the Temple, *Acts 22.8.*) For I will send thee unto the *Gentiles*; 'tis said verse 22. That they gave him audience to this word : But then, as being full of impatience and rancour, 'tis said, They lift up their voices, and said, Away with such a fellow from the earth, for it is not fit that he should live; and they cast off their clothes, and threw dust into the air; which were expressions of their fury. And so when our Saviour Christ had mentioned to the Jews at Nazareth (in *Luke 4.*) God's particular favours and kindnesses to two *Gentiles*; one to the

Sidonian

Sidonian Widow of Sarepta, whose Barrel of Meal did not waste, nor her Cruse of Oil fail, all the time that the Famine lasted, (whereas no such thing was done for any of the Widows in *Israel*,) and whose Son also *Elias* raised from the dead; the other Favour done to *Naaman* a *Syrian*, whose Leprosy *Elisha* healed (whereas no such thing was then done for any of the Lepers then in *Israel*) both which Stories are recorded in the first and second Book of Kings; 'tis said (Ver. 28.) That *all in the Synagogue when they heard these things, were fill'd with wrath, and rose up, and thrust him out of the City, and led him to the brow of the hill, that they might cast him down headlong*; they that before (in Ver. 22.) are said to have wondered at *the gracious words which proceeded out of his mouth* (the words seem'd words of Grace to them, while he preacht on those Privileges in *Isaiah 61. 1.*) but now are out of patience, and furiously design his ruine, when he speaks of any acts of Grace and Favour which God shewed to the *Gentiles*.

BY this (little of the much which I might observe) may appear, how distant the *Jewish Spirit* was from that better Spirit and temper which Christ came to plant in the World; how strait and contracted their *Love* was, determin'd only to those of their Nation and Way; and how their Spirit (about our Saviour's time) was more rigid and strait then God ever commanded or allowed.

For though God forbade them of old to have any intimate familiarity with the Nations that were near them, which were then Idolatrous and abominably Wicked, lest they should be drawn to do after their Works, and depart from the true God and

and his Service: Yet God did no where forbid them to express that Humanity, those Civilities due to any Stranger by the Law of Nature, which is God's own Law writ in the heart of every Man, Jew or Gentile. Much less did God command them to be Inhumane and Barbarous to all that were not their Countrymen, to all other Nations in the World, and when the case of any distressed Gentile did need their merciful relief.

Nor did they learn this narrownes, this harshness and Cruelty of Spirit, from either Abraham their father, Jo. 8. or from Moses, whose Disciples they gloried to be, Jo. 9.

1. For as for Abraham, the Story of his Life in *Genesis* shews him to have been a person of another Spirit, a better, a larger, and more benign Spirit. To select only two passages in his Story; as that in *Gen. 18.* from *Ver. 1.* to the 9th.

The Text saith, *It was in the heat of the day that he was fitting at the door of his Tent*, as if he waited and long'd for an opportunity to shew kindness to Travellers, at a time when their travelling might make them more faint, and therefore more to need refreshment. He espies three Strangers (whom he knew not then to be Angels) *He runs to meet them; bows himself to the ground*, according to the Civil Custom of those Countries: And addressing himself to one of the three, that was of the most genteel presence, and probably stood foremost, the other two Angels standing behind (and this was Christ, whom in his Journey towards Sodom he calls *Jehovah*, and *the Judge of the whole earth*, and before whom he intercedes for Sodom, they two being left alone, the other two Angels being gone towards Sodom, *Ver. 22.*)

+
Abraham

Abrakam entreats him to do him the favour to accept of a short Dinner (*If I have found favour in thy sight, &c. Ver. 3.*) He makes haste to get it provided for them. And though he calls it but מְלֵנָה a morsel of bread, Ver. 5. (or a bit of meat; Bread being put for all food) a small Treat: Yet it was of the best things he had; Butter and milk, and a Calf that was tender and good, Ver. 7. (which he himself ran to fetch from the Herd) and bread or cakes of fine meal, Ver. 6. and of this there were used three Measures, or Seabs, which made up our Bushel: And all this for the Dinner of three Guests; which as it was of the best he had for Quality, so the Quantity of his Provision shew'd his Liberality, as his (no mean Person) waiting upon them at Table, did his Humanity, Ver. 8. which did further verify the reality of his Hearty Complement, when twice in the Story he calls himself their Servant. This is a short Descant upon some parts of this Story; the whole (if well considered) is full of most Hearty Kindness, a generous and cheerful singleness of Heart, being the Character of those Ancient days, the Primitive Ages.

The other passage in *Gen. 23.* (which I shall but mention) relating his Carriage to the *Hittites*, or Sons of *Heib* (when he would purchase of them a place for the Burial of his Dead) is full of Respect and Civility to them who were uncircumcised Heathens: As they had shew'd themselves civil to him, so he was not short of them in returning Civilities; and accordingly he testified his Respect and Thankfulness to them, by Bowing himself before them, and that twice, as is express in *Gen. 23.* And this Behaviour of *Abraham's* (besides the former instance) argued a better and larger

ger Spirit, a better deportment towards Strangers, and even to Heathens; a temper of mind far different from the temper of the Jews in After-Ages: Though they call'd him Father, and gloried that they were his Children, yet they did not the works of Abraham.

2. As for Moses, their Lawgiver; they learnt not their straitness and sownrness of Spirit from him. For as he was a Man of the Meekest, the sweetest Spirit upon Earth: So his Law did command kindness to be shewed to Strangers, that they should not vex and oppress them, because they were also Strangers in Egypt, Exod. 22. 21. but on the contrary should love them, as God loveth the Stranger in giving him food and rayment, Deut. 10. 19. Yea it's said in Levit. 19. 34. *The Stranger that dwelleth with you, thou shalt love as thy self;* as in Ver. 18. and elsewhere, *Thou shalt love thy Neighbour as thy self.* Exod. 23. 9. *Thou shalt not oppress a Stranger, for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.*

The words are very moving and pathetical. Ye know how a Stranger's heart is affected in a strange land; what the troubles, and sorrows of his Soul are; what it is to be vexed and oppressed; by your being in Egypt, where your lives were made bitter by reason of your hard service and bondage: And therefore having had but lately such a smart and sensible knowledge of being hardly and cruelly used, there is all the reason that ye should not vex and oppress Strangers; but rather love them. And as you, when Strangers in that land, would not that the Egyptians should have vexed and oppressed you: So neither should you do the like evil to those that are Strangers in your land. It would
be

be the greater evil in you to do thus, because ye, by suffering evil in this kind, are from experience and feeling, more convinced of the grossness of this evil.

B U T see how the *Jews* in our Saviour's time, (yea before and after his time) did evacuate these Laws of *Moses*, so full of Charity, and by what Arts they would excuse themselves from a *Love enlarged and extended to all*.

1. By the *ן or Stranger*, they would have to be understood only the *Stranger* שְׁבֹויִיד that was become a *Proselyte to their Religion*, that was Circumcised, and took upon him the Observance of all the *Laws and Ordinances of Moses*: And this sort of *Strangers or Proselytes*, were call'd *Proselytes within the Covenant זְדִת בְּנֵי* and were אֲשֶׁר־חַזְקָה־*doves, as the Native Jews*. But as for the נָשָׁבֶת *Proselytes that sojourn'd with them*, (called in Scripture, the *Stranger within thy Gates*) that came to dwell amongst them, and was not Circumcised, nor took upon him the Observance of all the *Ordinances of Moses's Law*, but only the Observation of the Seven Precepts of the Sons of *Noah* (the two first whereof were to renounce *Idolatry*, and to worship the *only true God*): And especially the *Stranger* that dwelt not within their Gates, but belong'd to other Countries: They exclude both these *Strangers* from having any interest in that *Charity* which those *Laws required*; and not only this latter, but the other *Stranger-Proselyte*, were by them accounted ἀλλόφυλοι, as *Gentiles*.

But though it be granted that the *Stranger* that was circumcised and a perfect *Proselyte*, was to

be regarded by them more especially; (as suppose Two were in equal danger or distress; the one a *Proselyte of Justice*, or *within the Covenant*; the other an uncircumcised *Proselyte*, or *Proselyte of the Gate*) yet this was not to exclude the *Proselyte of the Gate*, or any other *Stranger*, that needed their Relief and Charity: For these were of the same common stock and root of Mankind, partaking of the same Humane Nature; and such to whom they were bound by the Law of Nature to shew Kindness and Mercy, as well as to do Justice and Equity, as they themselves would expect and desire that the *ἀλλόφυλοι*, the *Strangers of the Gate*, or other *Gentile-strangers*, should do to them in the like Circumstances.

To think and practise otherwise, was highly to dishonour the God of Nature; as if he were not the God of Love and Peace, but of sowe Severity and barbarous Cruelty to all but to one Nation of the World, the Nation of the Jews; or as if God (who is infinite *Love*, and *Goodness*, and *Rectitude*, and no *Respeēter of persons*, the *Father of all Mankind*) were so fond of the Jews, that they only were to receive kindnesses of others, but to return none; but on the contrary to return *evil for good*, to any but their own Countrymen.

2. Another way whereby the Jews did excuse themselves from a larger and more extensive *Love*, was by straitning the Notion, (as of *¶* a *Stranger*, so) of *¶* a *Neighbour*, whom the Law did command them to love, and by restraining it to a *fellow-Jew*; which was more then they needed, or ought to have done. For (not to repeat what I observed of a larger acceptation of this Word

D [Neighbour]

[*Neighbour*] in Scripture) although it be granted that a fellow-Jew, one born or made a Jew, was in the first place meant by *Neighbour* in those places of the Law: Yet the Word is not appropriate to such, but the Notion of *Neighbour* is to be enlarged, to signify any other, though a *Proselyte of the Gate*, or a *Gentile-Stranger*; especially if he either needed, or had shewed Charity and Kindness. Yea, suppose such a *Stranger* or *Gentile*, did shew Kindness and Charity to a Jew in Distress, when yet those of his own Country and Religion did not: Such a one was more than *Jew's Neighbour*, then any of those his Country-men; and he was more bound to love that *Stranger* (thus discharging the Office of a *Neighbour*) as himself.

And in this sense our Saviour Christ determined it, in the case of that Jew, that lay wounded and half-dead, in the way from Jerusalem to Jericho; shewing (in Luke 10.) that the *Samaritan* who had mercy on him, and took care of him in that sad condition, was his *Neighbour*; and more truly and really his *Neighbour*, than the *Priest* and *Levite*, that only look'd on him, and then passed by on the other side, not ministering any charitable Relief to him in such a sad case; though the *Priest* and *Levite* were his Country-men, of his own Religion, and the *Samaritan* a Stranger from the Commonwealth of *Israel*, yea, and much scorned and hated by the Jews.

BUT if *Moses's Laws* did not so expressly and literally oblige them to Kindness and Charity to *Strangers*, where did they oblige them to an eternal Hatred of all Nations but their own? What pretence had they for hating of all other Men

Men as Enemies? that it seem'd to go for a Precept with them, and so our Saviour quoted it as their sense, *Matth. 5. 43.* *Ye have heard that it hath been said, Thou shalt love thy Neighbour, and hate thine Enemy.* Where, by the way, our Saviour doth not say, *τοὺς αγχαλότους, τοις οὖσας*, to them of old time (i. e. your Ancestors the Jews) as in *Vers. 21, 27, 33.* where Three of the Ten Commandments are mention'd, which were God's express Precepts to them. This of hating Enemies was nowhere said to them in the Law, but was their own sense, which they inferr'd from this, because God commanded them to exercise Severity to *Seven Nations*, (mention'd in *Deut. 7. 1, 2.*) *Not to make a league with them, or shew them mercy.*

But the weakness of this Inference may thus appear.

1. They were not commanded to be so severe to those of any other Nation in the World besides: Nay, in *Deut. 23. 7.* they are Commanded *not to abhor an Edomite, nor an Egyptian;* though the *Edomites* were Enemies to them, and had shew'd themselves such in an high degree, *Numb. 20. 18.* and though the *Egyptians* were Idolatrous, and therein different from them.

2. This Severity allow'd against the *seven Nations*, was not unlimited; so as they might be as severe to them as they would, and to be so for ever. For it's more probable (from *Josh. 11. 19.*) that they were *to proclaim peace* to them, as well as to other Cities and Nations (according to that in *Deut. 20.*) which, by the way, shews, that *Moses* did not oblige them to an hostile hatred of all but themselves; for to offer Peace is an expression of Good-will: And if they accepted of Peace, then they were to become *Tributaries* unto them. And

thus *Solomon* did not destroy the remainders of those *seven Nations* in his Age, but levied a Tribute of Bond-service upon them (1 Kings 9.) And because none of the *seven Nations*, but the *Gibeonites* (that were part of the *Hivites*, one of those *seven Nations*) made Peace with *Israel* (which implies Peace was offer'd them) but harden'd their hearts, and stood it out, and would not submit to *Israel*, to their terms of Peace (one whereof was the relinquishing of their Idolatry, and owning the only true God) therefore were they destroy'd.

3. This Severity was allowed and appointed them, upon particular reasons, and at that time, and for that Age: For these *seven Nations* were those that posses'd the Land of *Canaan*, which by their abominable wicked practices had so provoked God, that he having shewn much patience to them, and yet they continuing and encreasing in their wickedness; when the iniquity of the *Ammonites* & other *Nations* was full (as it is Gen. 15.) when the measure of their sins was filled up, he made use of the *Israelites* to execute his Sentence of wrath against them, to destroy them, and possess that Land. And the *Israelites* were to be more severe against them, least, if they were spared, they might seduce them to Idolatry (a sin to which *Israel* was prone) and to do after their abominations, as it is in Deut. 20. 18. and ch. 7. 4.

But this was no just ground for the *Jews* to express their Hatred and Severities to all other Nations, and in all Ages; and that upon the account of their differing from them in Religion, or their not being of their Way.

And here, observe the strange temper of the *Jewish Spirit*. Where God commands them to love their

their Neighbour, to love and not to vex the stranger, they straiten the Commandment of love to fewer than are meant, or the Law of nature requires : But where God commands them to exercise hostility against, and not to spare seven Nations, they extend this to more than are meant : And under the pretence of their being obliged, to abhor, and to oppose seven Nations express'd in Scripture, and for a particular reason, they think themselves allowed to hate nine times seven Nations, 63 of the LXX Nations into which they supposed the World to be divided, from that in Deut. 32. 8.

AND by this time you have a full Discovery of the Jewish Spirit ; a labour of some pains, which I might have willingly spared, and not insisted so long upon this Argument ; but that I thought it might be of good use (besides the explaining of several Scriptures by the way) to lay before you the Narrowness and Straitness of the Jewish Spirit, and to engage you, as you would tender the Honour of Christianity, to beware of this sowre leaven of the Pharisees ; as also, that by setting before you the Unbecomingness and Unloveliness of this temper of Mind, you might be the more enamour'd with, and endeavour after the true Christian Spirit of Love, of a Love more enlarged, into all Kindnesses and Charities to all.

II. THE Spirit of the World is a mean and strait Spirit, a poor contracted Spirit.

The temper and fashion of the men of the World, the men of this earth, (as the Psalmist calls them) is to love those that love them, Matth. 5. 47. If ye love them which love you, &c. And there is no harm in this, to render good for good, to shew

shew kindness, and pay *Love* where it is owing (and it is owing to such as have been friendly, and shewed kindness to us.) But here is to be understood *more, only, which is express'd in the following words.*

If ye love them [Only] which love you, is that which our Saviour reproves and forbids, as being an instance of that strait, and low, and contracted Spirit in the men of the World; yea, in the vilest and worst of them; above which he would raise the Spirit of Christians, all his Disciples: He would have their *Love* enlarged and advanced above that pitch which the Men of the World (earthly men, who only relish and mind earthly things) attain to.

Publicans, and Sinners, and Heathens, love at this rate; they can love those that love them, those that have been kind to them; but as for others, those whom they account Enemies, those that have provoked and ill-treated them; they are so far from loving them, from doing any good to them, that they meditate revenge, they bear ill-will to them, they plot mischief against them, they desire and contrive their hurt; and if they succeed herein, they rejoice at the calamity they bring upon them. If others revile them, they revile again; if others have injur'd them, they are impatient till they be even with them; and (as it is said in *Prov. 4. 16.*) *they sleep not except they have done mischief, and their sleep is taken away unless they cause some to fall.*

It is possible indeed; yea, usual, for *Publicans* and *Sinners*, to love in word and in tongue; to pretend fair in looks or words, when as, at the same time, enmity and war is in their hearts, rancour and malice boils within them; when they flatter

flatter with their tongue, their inward part is very wickedness (as it is *Pf. 5. 9.*) But this falseness and dissimulation in pretending Love and Kindness, when nothing less is meant, is worse then open Hostility and profess'd Enmity: It is but a cover and vizard to a more deeply meditated revenge, and a certainly intended mischief; as it is also an Argument of a more course and ignoble spirit, a more sneaking temper, to dissemble.

But our Blessed Saviour (in whose spirit and mouth there was no guile) would have his followers to love *in deed and truth*; to love Enemies so; to love them heartily; to be as hearty and real in desiring and endeavouring their good, as the others are in doing evil to them.

And thus to love not only Friends and Benefactors, those that have loved us, or are our Brethren; but to love our Enemies, those that are Unthankful, and render evil for good: And to love these, not only in word or appearance, out of a design to do them a mischief more successfully; but to love them in truth and reality; to overcome their evil with good: To love at such a rate as this, with a love enlarged into true desires and endeavours for the good of others, those that are contrary to us; this is to do more then *Publicans* and *Sinners* do; this is a more Noble, Heroick, and God-like *Love*; a *Love* resembling the *Divine Love*, far exalted above that low, and narrow, and selfish Spirit of the World, and above that vulgar and ordinary sort of *Love* practis'd by the men of the World.

TO return therefore to those excellent words of our Saviour in *Matth. 5. 46.*

If ye love them which love you] i. e. If ye love

them onely, If ye shew kindness, and express good will to those onely who have obliged you by kindnesses and favours,

What reward have ye?] τίνα μισθὸν ἔχετε; or as it is in Luke 6. ποιὰν ὑμῖν χάρις οὖτις; *What thank have ye?* Both come to one; for χάρις is the same with μισθὸς here, and upon the like occasion in Scripture.

Do not even Publicans the same?] Or as it is in Luke, for Sinners do also the same. Publicans, Men of the worst note and Character; and therefore in Scripture, *Publicans and Sinners, Publicans and Harlots* are joined together.

Christ puts it here by way of Question, *What reward have ye?* What Reward can ye expect from God? He appeals to their own Consciences; they themselves could not think that the *Publicans* (Men of so vile a Character) should have a Reward from God: But if ye do but as they do, as they can do; What Reward can ye expect from God for so doing? The very *Publicans*, the worst of Men, do as much as this; they love those that love them: And if a Christian is to excel and out-do the *Scribes* and *Pharisees*, who were deemed the strictest Sect; else no reward, no entrance into God's Kingdom (*Ver. 20.*) much more then is he to out-do the *Publicans* and *Sinners* of the World.

To the same purpose, and to engage Christians to a *Love enlarged above the Spirit of the World*, is that which follows in Matth. 5. 47. *And if ye salute (δοκιμάζετε) your Brethren onely; (Some Greek Copies have φίλους, your Friends onely;) τί μετωπὸν φοίτε;* *What do ye more then others?* What extraordinary

ordinary, what excellent, or eminent thing above others, do ye? *Do not even the Publicans so?* (Some Copies read ἔθισκοι, *Do not even the Heathens so?*)

By *Brethren* are here meant, those of your Kindred, or Acquaintance, or those of your own Country and Religion, Fellow-Jews; *brethren and kinsmen according to the flesh*, as S. Paul calls them, Rom. 9. 3. Or those which have obliged you, *done good to you*, so in Luke 6. 33.

By *Salute* (ἀσπαζόμενε, *If ye Salute*) is meant all outward expressions of affection, as by Friendly embracing one another (which was the custom of those Eastern Nations in their meeting) or by courteous Compellations and Friendly askings of their health and welfare (so the Syriack here) and wishing well to them. *Salute it*, in Mattb. 10. 12. is in Luke 10. 5. *Say, Peace be to this house:* And so it is as much as *If ye be Friendly to —*; as our old Translation not unfitly renders the sense; and in Luke 6. 33. *If ye do good to —.*

What do you more then others? Do not even Publicans so? Or as it is in Luke 6. 33. *for Sinners also do even the same.* And what χάρεος (to use the word in 1 Pet. 1. 20.) *What Honour, what Glory and Praise is it to do no more in this kind then they?* *Publicans and Sinners* do all this, they can return Civilities and pay kindnesses to such as have been friendly and kind to them. This is no such difficult thing; to love with such a strait and confined affection: It is the common practice of *Publicans, and Heathens, and Sinners* of the World. This is the way of *Love* wherein they walk.

BUT there is καθ' ὑπερβολὴν ὁδὸς, a more excellent way (as the Apostle calls it, 1 Cor. 12. ult.) And

And this more excellent way is the way of an higher and more enlarged Charity; an excellent Description whereof we have in Ch. 13.

It becomes a Christian to do more then others here, as he expects to have more then others hereafter; a full Reward. It becomes him to excel others in what is commendable and praise-worthy, and to out-go them in somewhat they cannot reach to: Otherwise he might have done what he does, and lived according to this rate, had he never heard of Christ, nor been acquainted with the Gospel.

It seems the Life of Christ, (that fairest and highest Pattern and Copy of the best Life) it seems the Precepts of Christ, (the best Rules of the best Life) it seems the Eternal Reward, promis'd in the Gospel, which hath more brought to light Life and Immortality, then all the Philosophy in the World did: It seems that these, and none of these, have had such a prevailing influence and power over him, as to engage and excite him to do more then those others; to do that which is eminent above others; and particularly in this duty of *Enlarged Love*.

For as for the Life of Christ: His Life (as his Spirit) was a Life of the most Enlarged Benignity and Goodness. *He hath done all things well*, say they of him, (*Mark 7. ult.*) who at his diffusive goodness were astonished above measure, *ὑπερβεβλαστούσις* more then above measure. *Jesus of Nazareth, who went about doing good,* διδίδων καλόν, is the short Character S. Peter gives of him in his Sermon to Cornelius, *Acts 10. 38.*

And for his Precepts and Rules of *Love*; of *Love to Enemies*, to those that hate and persecute us; there were never any Precepts or Rules so

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full and strictly pressing, as those given by Christ, the Great Lawgiver, Prophet and Teacher sent from God : As never such a Reward, so great Reward, promised, and assured, as the Reward of Eternal Life in the Gospel, which hath brought to light Life and Immortality.

To conclude : It becomes a Christian to be a living Testimony to this, That Grace doth overmatch Nature. The Scripture speaks of *the Power of Godliness*, of the mighty Spirit and power of Christianity : And is it indeed such a powerful thing? Then it must sweeten the sowre and harsh Spirit ; rectify the crooked disposition ; cool the hot and passionate Spirit ; ennable the servile, and fix the vain heart ; and enlarge the strait and contracted Spirit to a Spirit of *Enlarged Love* ; *Love to all, to Enemies* ; to more then Friends, and Brethren, or those that love us.

BUT now to prevent all mistake, and to remove any scruple which may arise upon what hath been said of the Extensiveness and Enlargedness of that *Love*, which is to be in Christians : We are to consider, that there is a *Threefold Love*, which we are to deal forth agreeably to the respective Objects thereof.

1. Of *Benevolence, or Good-will.*
2. Of *Beneficence, or Bounty.*
3. Of *Complacence, Good-liking, or Well-pleaseness.*

1. As for the *Love of Benevolence, or Good-will*, this is to be extended to *all men*; of what rank and condition, or of what quality soever; though they

they be never so unlike and contrary to us. All men whatsoever are the objects of this *Love*, of *Love* under the manifestation of hearty *Good-will*, and inward *Pity*.

And of such *Love* and *Compassion*, and the Fruits thereof, *Sinners* have most need, because they do not truly wish well to themselves, they do not pity and love their own Souls; as on the contrary, of a good man it is said, *He loveth his own Soul*, and, *Doth good to his own Soul* (as it is express'd in *Prov. 19. ver. 8. and Ch. 11. 17.*)

The *Sinners* of this world, that relish and pursue the forbidden pleasures of the Flesh, or the unjust gains and advantages of the World; those that mind either *filthy Lucre*, or *filthiness of Flesh or Spirit*; that walk after their own ungodly Lusts, walk in the ways of their own Hearts, and in the sight of their Eyes, committing *Iniquity* with greediness; and thus are busy to destroy themselves (as if the Devil were not active enough, who goes about seeking whom he may devour; but they will be active to help forward their own Destruction.) Are not these to be bewailed, and pitied?

These (if any) should be lamented; and thou should'st testify thy *Good-will* and *Compassion* to them in mourning over their souls; in discovering to them the danger their souls are in; in seasonably reproving and admonishing them; in affording them thy prayers, thy counsel, and best help for their good.

AND that which doth most strictly oblige, and should powerfully excite us to such a *Charity* towards the worst of men, is the consideration of Christ's Practice, whose Example is to be transcribed by us.

For

For our Saviour Christ manifested this *Love of Benevolence* and *Good-will* and *Pity* towards sinful and unworthy *Jerusalem*, which was then designing to kill him, and therein expressing its greatest hatred and enmity against him ; as it had *Kill'd* the other *Prophets*, and *stoned those that were sent of God*, (*Math. 23.*) and so the City was become *Macellum Prophetarum*, and *Civitas Sanguinum, the City of bloods*, as it's thrice called in *Ezekiel*.

And (which is another circumstance most remarkable) when he Rode in Triumph to *Jerusalem*, such *Hosanna's* and *Gratulations*, such *Respects* and *Honours* being then performed to him, *the meek King of Zion*, Prophesied of in *Zach. 9.* as were never done to *David* or *Solomon*, or any the most magnificent King in *Israel* : In the midst of all these triumphs, these *Hosanna's* and joyous Acclamations, his Heart was melted into all Charity and Compassion to the unworthy and bloody *Jerusalem*. So we read in *Luke 19. 41*. That *when he was come near the City*, as soon as he beheld it, he wept over it. (And here it might have been said, as the *Jews* said at his weeping upon the sight of *Lazarus's Grave*, *Behold how he loved it*) saying (*ver. 42.*) *If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace.*

Never did a bleeding heart express its inward compassion in more pathetical Language, in words more full of Pity and Charity. This form of words seems abrupt, his Sighs and Tears supplied the room of other words, which should have made the Sentence compleat. And indeed, such abrupt forms of Speech are most Pathetical, they are the becoming graces and elegancies of Sorrow : It's the proper Idiom of Grief, thus to express it self in half-Sentences, when the vehemency of the inward

ward Affection, or a flow of Tears will not suffer the speaker to utter all.

He wept over *Jerusalem*, because of its Stupidity, and Blindnes, and Hardnes of Heart ; and because of the utter Destruction and Misery which would therefore follow, about Forty Years after, at which time a strange Stupid hardnes did possess them, as *Ananus* one of their Priests complained, who was weary to live *ἐν δύμῳ συμφορῶν ἀναισθίειται*, as *Josephus* relates.

Christ had for three Years spoken to the Jews by his Word and Miracles ; endeavoured to gain them to the minding of the things of their Peace : And now at this his last Visitation of them, he speaks to them by his Tears as well as his Words, to try whether these would affect them whom it so nearly concerned. *If thou hadst known* (or *O that thou hadst known*, or *knewest*, as some render *οἴτης*) *at least in this thy day* ; though hitherto, thou hast not known, but neglected and rejected my Doctrine and Miracles, and the things of thy Peace ; yet if now, *at least in this thy day*, the day spoken of by *Zachary*, the day of thy Visitation, and that in a way of Mercy and Favour. *O that thou wouldst discern and believe to the securing of thy own good and welfare.*

By this *Love of Benevolence, Pity and Good-will*, which Christ testified in so remarkable an Instance to *Jerusalem*, he shewed himself to be the express Image of his Father, the God of Love, and who is *Love it self* : And the Example of God, is a further Engagement to this sort of Enlarged Charity to all.

G O D wishes well, and bears a *Good-will* to the Souls of men. He is *πιλότυχος* the truest *Lover of Souls*,

Souls, and wishes better to us then we do to ourselves, or any Friend to us. We have God's Oath and his affectionate Expostulation in *Ezek. 33. 11.* *As I live, saith the Lord, I have no pleasure in (or, I desire not) the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways, for why will ye die, O House of Israel? Why are ye so stupid, so hard of heart, as not to know and consider what concerns you so nearly?*

And if these words (and the like in *Ch. 18. 32.*) be meant of Temporal evil and ruine; and God desires not, nor delights in that which is the lighter and less considerable evil; much less doth he desire, or delight in their Spiritual and Eternal Ruine, and in their Sin, the proper cause thereof.

No, he discovers riches of *Goodness, Long-suffering and Forbearance;* and the end of this is to lead us to *Repentance.* He speaks in a still voice to our Hearts, by the gentle Sollicitations of his Spirit: He speaks to our Consciences in inward rebukes and checks for Sin: He speaks by his Providences, his works of Judgment and Mercy: He speaks by his Word; and by the Ministers thereof doth beseech us to be reconciled to him, and so mind the things of our peace. He, who hath been injur'd and dishonour'd by us; He, who is Almighty, and fears us not, if Enemies; He, who is All-sufficient, and needs us not, if Friends; He seeks unto us, that we be at Peace with him, from whence no Benefit will redound to Him, but to us.

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Thus we have a short View of *God's Good-will,* and of *Christ's Charity.* And O, how should the same Free Charity and Good-will shew forth it self in us to others; to the Souls especially of others!

2. A S for the *Love of Beneficence*, this is also to be extended to all men. 'Tis not enough to wish well. Bare Benevolence the Philosopher in his Ethicks calls *ἀργῆν φιλίαν*, a lazy, vain and fruitless Friendship. As *Faith without works is a dead f-ith*, a vain faith, being alone (*James 2.*) So *Love without agreeable effects*, is a cold, dead and vain *Love*, being alone. To *εὐεργεσία*, *Benevolence*, then must be added *εὐεργέσια*, *Beneficence*: And it will be so, where the inward Affection is sincere and real. The same Greek word [*ἀπλότης*] *Simplicity* or *Sincerity of Affection*, imports also *Liberality* and *Bountifulness*, as it is well translated in *2 Cor. 9.*

To Wish well, is Friendship in the root, *Love* in the Springhead: To Do well, is Friendship in the fruitful Branches, *Love* in the Streams. Our doing good therefore, must spread as large as our wishing good; Both must be to all men. This is fitly call'd *Humanity*, which is to extend as far as Mankind, all of Human Race; though evil and unthankful; for God's *Beneficence* is as large.

Οὐ τρόπω, ἀλλ' εὐθεῶπω, said the Philosopher, when he was reproved for giving to a bad man; I consider not his *manners* (faith he) but his *needs*; I give it to him as a *man*, not as a *bad man*.

B U T here we are to consider, that this *Love of Beneficence* is not equally to be distributed to all men. The Apostle who commends the *Corinthians* for their *liberal communicating unto the Saints, and to all men* (*2 Cor. 9. 13.*) and who exhorts the *Galatians* (*Ch. 6. 10.*) to do good as they had opportunity, or ability, to all men, yet adds a μάλιστα, especially unto them who are of the household of Faith; *Ceteris paribus* to them in the first place, or rather then to Heathens; to the believing Christians who are

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Chap. II. Christian Love.

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are of Gods Family and Household ; the greater part of this Love is due to these.

And such a μαλισα or especially is observed by God in his Beneficence towards men, who is therefore said (1 Tim. 4. 10.) to be the Saviour of all men ; μαλισα πισσων, especially of them that believe, or of the faithful, i. e. of Christians. God by the care of his merciful Providence preserves all his Creatures, is the preserver of man and beast (Ps.36.) the Saviour of all men, but especially (more particularly) of Christians and Believers, those of his household ; to save them from, or support them under their pressures and troubles, when they labour, and suffer reproach, (as in this Verse, κοπιωμεν, η ονειδιζομεν, or αγωνιζομεν, as some Greek Copies read it) and when they hope in the Living God.

And as we are especially to do good to Christians, those of God's Family, to testify a greater measure and degree of this Love of Beneficence to them then to Heathens and Unbelievers, *Ceteris paribus* : So amongst Christians, those that do most answer that worthy name, that approve themselves most such in all those Graces and Virtues which accomplish and adorn a Christian, they are to have the greater share of our Love ; as also those that have been instrumental to our good.

Yea further as to those that are of God's household, so to those that are of our own household, those that are our kindred and nearly related to us. If any provide not for his own, η μαλισα των δικιων, and especially for those of his own house, he is worse then an Infidel, 1 Tim. 5. 8.

SOME under the pretence of this place (which by the context appears, rather to command the

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care

care of Children for their Parents, then Parents care in providing for their Children ; though that be also to be minded) think that they can never exceed in thoughtfulness, or do too much in providing for theirs, that so they may not be *worse than Infidels* : Whereas by this means they become, what they would avoid, Infidels, and worse than Infidels, through their unbeliefs and distrust of God's Providence and Blessing ; while they are so follicitous and eager about the World, with all their might and art, to scrape still more of the World, to leave them as wealthy as they can, and make them as great as they can ; by which means, they more hazard the eternal estate and concerns of their Relations, who are tempted hereby, to live according to the course of a vain and wicked world, tempted to pride and luxury, and the like sins, which not seldom bring them to want and ruine here also. Whereas by a moderate care and decent Provision for them, they might have better secured the welfare of their Souls, and the continuance of their Houses. And besides, some part of such great abundance, might have been reserved for, and employed upon , pious and charitable uses and occasions (and so their *Beneficence* would have spread to the Comfort of many, and they might have been as *Fathers to the needy*, as *Job* saith of himself.) And some part of such an Estate employ'd to a more Publick Good, would have been a means to secure that other proportion of Estate, dispos'd to the more particularly related to them : And if it were so, there is a greater ground of hope that God would bless it, and them that enjoy it. Besides, a truer Greatness, a fairer Name, and greater Honour is procured by such diffusive Charities, that respect the good of many : While they
live

live they are Loved and Honour'd by all, and when they are dead their name is had in everlasting remembrance. 'Tis not Absalom's Pillar that he built, nor a stately Mausoleum, nor magnificent Palaces which men call after their own Names, nor costly Tombs, nor pompous Epitaphs that shall secure the Memory of rich and great men, or Eternize their Names so much, as the devoting of somewhat of their Estates to the service of Religion (whereby the welfare of many Souls is endeavoured) or to other Publick Uses; either for the comfortable being of others that are Aged, or Sick, or Needy, (as in erecting, or better endowing Hospitals, or Alms-houses) or for the training up of those that are young, and rendering them more fit to be useful in the World, (as in founding, or endowing Schools and Colleges) the fruit of which Charities is likely to be for ever.

ONE thing more is to be added, that although this *Love of Beneficence*, is *Cateris paribus* (where circumstances are alike) first, and more especially and in a greater measure to be extended to those of our own House, and are near us, rather then to others that are more removed from us; to Christians, rather than to Heathens and Infidels; and amongst Christians to those that are such in reality, and in an eminent degree, rather than to Christians in name and profession only; to good men rather than to the evil: Yet it may so fall out that even to Vicious and Unworthy Persons this sort of *Love* is rather to be extended; and that is upon the exigency of their present condition, if it be sadly calamitous, and their wants are pressing above measure.

3. AS for the Third & Last sort of *Love*, the *Love of Complacence, Good-liking, and Well-pleasedness*; This being the most precious sort of *Love*, is not

to be pour'd out so diffusively as that either of Benevolence or Beneficence; it is not to spread out so large as either of them. We may wish well to all men (even to those that are evil) but we may not delight or take pleasure in all men ; but onely in such as are truly good, or at least are εὐθετοὶ ἐις Βασιλεῖαν τοῦ Θεοῦ, in a hopeful preparation for the Kingdom of God, and not far from it.

+ Thus did David, as he speaks, *Psal. 16. 3*—*to the Saints that are in the earth* (or upon the earth) *to the excellent, in whom is all my delight.* Where by the way observe, that he calls the Saints or Good Men, אֲרַיוֹת great men ; the word is rendered the Nobles in *Judg. 15. 13. Nehem. 3. 5. Jer. 14. 3.* It signifies Illustrious and Magnificent and Glorious ; Such are the Saints in God's esteem, and in his, as partaking of the Holiness and Image of God, then which nothing doth more ennable the Soul, and makes it more Honourable and Glorious. In these *Saints*, good men, and therefore great men, the truly excellent ones, was his delight, *all his delight.* *I will not know a wicked person* (faith he, *Psal. 101.*) not know so as to approve and delight in ; But *I am a companion* (faith he, *Psal. 119. 63.*) *of all them that fear thee and keep thy precepts.* With such he loved to associate himself, he delighted to converse with them : And herein David's heart was after God's heart, *The Lord taketh pleasure in them that fear him*, *Psal. 147.*

IT is true that our Saviour Christ did converse (while he was upon earth) with all sorts of men, with Jews, Samaritans, and Gentiles, with Publicans and Sinners : Upon which score the Pharisees did twit him more then once, murmuring at his going to the House of Levi or Matthew a Publican, when invited to Dinner there, where there were also many

many *Publicans* and *Sinners* at Dinner. But this was rather an High Praise and Vertue in Christ, then a thing to be reproved ; and shewed the great Benignity of his Spirit, accompanied with a design of doing them good : For where should a Surgeon or Physician be but among the diseased and sick, where there are most that stand in need of their relief ? Christ was sent by God upon a merciful design into the world, as the Great Physician to heal the World, to call Sinners to Repentance. The *Pharisees* were as sick and diseased as others, but they thought themselves righteous, and whole, and not to need this Physician. The *Publicans* and *Sinners* were made more sensible of their danger, and their need of him : And he is as ready to cure them ; and to this end doth freely converse with them ; and if invited by them, or falling into their company, he did not decline them ; yea sometimes he would invite himself, as he did to *Zacheus's* house.

Not that any man is hence to embolden himself to a free and inwardly familiar and delightful frequent converse with Sinners ; especially with obdurate and hardened Sinners, settled in Sin, and scandalously Wicked. For as Christ was rooted and grounded in the *Love* of God, and not to be shaken with any temptation from the world ; as he was of a perfectly healthful and strong (as well as pure) Constitution of Soul, so that he was not in danger of any hurtful infection or contagion from the worst company : So Christ convers'd with Sinners, not out of *Delight* and *Complacence* in such company, but out of Charity and Compassion in order to their Cure, as the great and gracious Physician of Souls. And if thou wilt imitate him therein, thy conversing with the Sinners of the

world must be out of the same design of Spiritual Charity ; in order to the winning of them to Goodness and Vertue, or at least to the restraining and checking of their Sin : It should be accompanied with the shewing of thy dislike and detestation of their wicked courses.

Otherwise there is to be no frequent and familiar and complacential converse with such ; especially when upon thy endeavour to reclaim them they appear obdurate sinners, settled in their wickedness, and small hope appears of working any Good upon them.

And though Christ's *Love of Good-will* was to all, yet his *love of Complacence* and *Good-loving* was to his obedient Disciples, his spiritual kindred ; according to that passage in *Matt. 12. ult.* *He stretched forth his hand towards his Disciples, and said, Bebold my Mother and my Brethren ; For whosoever shall do the will of my Father which is in Heaven, the same is my Brother, and Sister, and Mother.*

AND thus S. Paul, though out of tender Good-will and Compassion to Souls, he was willing to become all things unto all men (yet so as without Sin) that he might by any means save some (2 Cor. 9. 21. and Ch. 10. ult.) Yet those who were truly Saints, were his Joy and Crown, his dearly beloved and longed for, or much desired) so he accounts the Saints at *Philippi* ; whose Faith and Conversation worthy of the Gospel, he remembers with joy and greatest satisfaction, in his *Epistle* to them. Others had his Good-will, these his Delight and Complacence ; these he had in his heart, as he speaks, Ch. 1. 7.

There is to the same purpose a pathetick Expression of S. Paul concerning the Believing Romans,

mans, (Ch. 15. 24.) I trust to see you in my journey towards Spain, and to be brought on my way thither, if first I be somewhat filled with you, υμῶν ἐμπλαθῶ; with your company. Somewhat filled, or in some sort (so the same words ἀπὸ μέρες are rendered Ver. 15.) in some measure be filled, or have satisfied my self in the pleasure of having some Communion with you. But the Syriack rendred the Greek υμῶν ἐμπλαθῶ by אַתְכְפָמָה כְחַנְחַכְפָּה which Tremelius thus renders, postquam quasi odore aromatum perfusus fuero in videndo vos. The Communion of Holy Souls, the Spiritual Converse of such, how sweet and delightful, how aromaticall, more then a bundle of Spices; no sweet Odors so grateful, so refreshing, so delightful as the Society of well-agreeing Souls!

THAT therefore which makes a person an Object most properly capable of this *Love of Complacence* (the most precious sort of *Love*) is true and real Goodness, the participation of the Divine Nature in Holy Souls, or Divine Beauty shining out in the Spirit and Life of a Christian.

It may be Evidenced thus,

God most High, is the First Fair as the First Good, the First Beauty, Excellency and Perfection: And consequently nothing can make a Creature more Lovely, nothing can raise a Soul to more Excellency and Perfection, then the Participation of God, the nearer a Creature comes to resemble God: There is nothing Higher, nothing Better in a Soul, then the Image of God; and there is nothing more precious and dear to God then resembling of him in Righteousness and true Holiness. This is his Delight, and should be ours.

Righteousness and true Holiness (which is the

most Excellent Participation and Image of God) qualifies us for Converse with God, and Angels, and *the Spirits of just men made perfect*, who would rejoice in us; as it qualifies us to be the proper Objects of this *Love of Complacence* in Good Men. Without this, we cannot be of the *Household of God*, nor *Fellow-Citizens with the Saints*: Without this, we are not in a capacity for the Enjoyments and Delights of Heaven, we should not know what to do in Heaven, how to behave ourselves there, how to consort with the Citizens of the *Jerusalem* above.

CHAP. III.

THE PURITY O F Christian Love.

THIRDLY, It is to be a *Pure Love, Love out of a pure heart.*

This is another Scripture-Character of that *Love wherein Christians are to walk. Love out of a pure heart,* 1 Tim. 1. 5. And 1 Pet. 1. 22. See that ye love one another with a *pure heart* (or *out of a pure heart*, ἐκ καθαροῦ καρδίας, so render'd, 1 Tim. 1. 5.)

Pure it must be,

I. To distinguish it from that gross, Sensual, Carnal *Love*, which is found amongst those that are Companions in iniquity.

1. Whether it be in doing violence to others. Such a *Love* and Friendship amongst a knot of Thieves and murdering Robbers, Solomon doth describe, Prov. 1. Come with us (say they) Cast in thy lot among us, let us all have one purse; We shall

shall find all precious substance, and fill our houses with spoil. Thus they entice others to their Society, and their Sin (for *Nemo facile solus peccat*, saith S. Austin lib. 2. Confess. Cap. penult.) But such a Love as this tends to the hurt and ruin of such Companions here and hereafter: And *they lay wait for their own blood, and lurk privily for their own lives* (*i. e.* they are active to their own destruction) saith Solomon, Ver. 18. even when they are designing the destruction of others, as it is in Ver. 11. *They say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause.*

2. Or whether it be in *running to the same excess of riot*, with those whose course of Life is a course of Luxury and Intemperance, having their set meetings for such *revellings*; Men that are *mighty to drink Wine, and men of strength to mingle strong drink*; for which these Sensualists love and delight in one another.

But it is no true kindness to entice others to such a course of life as tends (besides the waste of Estate, and of what is most precious, *Time*) to the ruin of Health and Body; and to the woful ruin of the Soul, if unrepented of, and unforsaken.

3. Or whether it be in *Chambering and Wantonness*, lasciviousness, or *the lust of the flesh*, which is an *Impure Love*, and particularly call'd *Uncleanness*.

AND this Impure Love (or rather Lust; for inordinate, impure and forbidden Love is Lust) as it was amongst the *Gentiles*, who for their sins were by the just judgment given up to *vile affections* (*Rom. 1. πάθη ἀτιμίας dishonourable passions*) so it was found amongst a vile sort of Christians, call'd by the Ancients *Gnosticks*, from their Pre-

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tence to greater Knowledge, but it was γνῶσις φευδάρυνος (as S. Paul calls it) a knowledge falsely so called; for it did not tend to better them, but their principles did lead them to all Impurity, and to work all uncleanness with greediness.

Such as these began betimes to dishonour the pure and undefiled Religion of Christ, and to turn the grace of God into lasciviousness, as S. Jude speaks, in whose Epistle they are call'd Spots in your Feasts of Charity. They came to the Christian ἀγάπαι, or Love-feasts, but they were the reproach and dishonour of the Christian Profession. And in the 2 Epistle of S. Peter, chap. 2. they are call'd Spots and Blemishes. They spake indeed (as he saith, ver. 18.) great swelling words of vanity (this was an instance of that sublime and unordinary γνῶσις to which they pretended) but it was to allure to the lusts of the flesh, through much wantonness; and (ver. 19.) while they promised liberty to them that they did thus allure, they themselves were the Servants of corruption, Slaves of lust and debauchery, being entangled in the pollutions of the World, Ver. 20.

Much more of their vile Character we have in these 2 Epistles; as also in some of the ancients, in Irenaeus, Clem. Alexandrinus, Tertullian, Epiphanius, Eusebius; yea, in a Philosopher, Plotinus, who wrote against them an excellent Discourse.

And yet for all this, they gloried in a strong conceit of their special relation to God, and nearness to him. Plotinus saith they were wont to speak to their Proselytes in such flattering Language as this, σὺ εἶ θεός παῖς, &c. Thou art a Child of God, but others are not. And so Irenaeus saith, they call'd themselves, σπέρματα ἐκλογίας, the seed of election, and (as Clem. Alex.) βασιλεῖοι παῖδες, the Children of the King; and therefore above the Law:

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Law : For others indeed which were *τυχῆς, Carnal* (as they call'd all but themselves) they were to mind Temperance, and Chastity, and good Works, else they could not be saved; but as for themselves, they had no such need to mind them; but because they were Spiritual, they should be saved; and they affirmed, it was impossible for them not to be saved, in whatsoever actions they were engaged; and therefore the *οἱ τελεῖτατος* might *πάντα ἀδέοντες πεπίστεψην do all things without fear*: And such was their Filthiness, that they were fitly call'd *Barbarites* by the Ancients, *the dirty Sect*; to which that of S. Peter agrees, where he compares them to *the Sow wallowing in the mire*.

THERE is the *Filthiness of Flesh* and of *Spirit*, mentioned in 2 Cor. 7. 1. to both which, this *Pure Love*, or *Love out of a Pure Heart*, is opposed.

[*Love out of a pure Heart.*] The Scripture still lays the great stress upon the Heart, and requires that should be first lookt to, for out of it are *the issues of Life or Death*. Prov. 4. Except this Spring be pure, and kept clean from all defilement, the Streams will never be pure and Chrystalline. And if there be Purity in the Heart (if the heart be cleansed from the love or liking of all, either Worldly, or Fleshly Lusts) then all other Purity will follow, Purity in Life and Conversation.

It was therefore the best Counsel, and the onely right Method, which our Saviour Christ did prescribe, (He, who was the Wisdom of God, the best Guide and Director of Souls, as the best Physician for sick and diseased mankind) that in Matth. 23. 26. *Cleanse first that which is within, that the outside may be clean also.*

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But more fully doth our Saviour Christ insist upon this, in that best of Sermons, his Sermon on the Mount. For whereas the *Scribes* and *Pharisees* thought it enough for the keeping of the Sixth Commandment, to abstain from actual outward Murder ; and so for the keeping of the Seventh Commandment, to abstain from the gross and outward acts of Adultery and Uncleanness ; whereas in the mean time they cared not though their Hearts were full of Rancour and Malice, and inveterate hatred against their Brother ; and though they had their Hearts full of Lust, and Eyes full of Adultery : Our Blessed Saviour (the best Master of Morality and good Life) forbids the undue motions of the Heart to either Sin, the inward tendencies and inclinations to Sin, with the first occasions and incitements thereunto : He forbids the murder of the Heart, as well as of the Hand ; and not onely the Lust of the Flesh, but the Lust and Adultery of the Heart ; and the Lust of the Eye, he affirms it to be *Adultery* it self in the account of God, *Matth. 5. 28.* And God's account, Christ's esteem of things we are chiefly to consider and regard. 'Tis not so material how men account of things or call them : They call evil good, and good evil; they put darkness for light, and light for darkness : The world calls many things by softer and more plausible names then the Holy Scripture doth. But it will be our Wisdom and Safety to judge of all things according to God's measures, and to account and call them as God doth ; to his Infinite Wisdom it's fit our weak understandings should submit ; *to him we stand or fall (Rom 14.)* he onely can clear or condemn in the great Day of Accounts.

And,

And, O take heed (as thou lovest thy Soul, or tendrest the Honour of Christ) of thinking that what Christ hath here or elsewhere in the Gospel prescribed and enjoined us to avoid, is any part of unnecessary strictness, and that his Doctrines and Laws are too nice and severe. To think thus, is to undervalue the Wisdom of Christ, the Lawgiver, the Head of the Church, the Lord of all, the Great Prophet sent by God to teach the World, testified by a voice from Heaven to be *the Son of God*, whom we are *to hear*: As if He (who was the Wisdom of God) did not better know the true natures and properties of things, the just measures and bounds within which Humane nature was to be determined and kept, where man was to be restrained, and may not be allowed to do otherwise. And for thee not to restrain thy self as Christ hath ordered thee, and told thee it must be thus for thy Souls welfare; not to govern thy self according to his Rules and Institutions, is plainly to deny the Lord that bought thee, to deny thy Christian Profession. For by professing thy self a Christian, thou professest Christ to be thy Teacher, Lord and Ruler; and that he is the Person whom thou hast made choice of to serve; and that there is no way so likely & sure to bring thee to Blessednes and Salvation as what he hath prescribed. But then to practise contrary, is to deny all this thy profession: It's to mock and despise Christ, as if he were guilty of prescribing thee some things which were unnecessary, dishonourable, or ridiculous to observe; which is plainly to deny the Faith, to deny the Lord that bought thee, and hath shew'd thee what is good, and for thy good; and consequently, it is to bring upon thy self swift Destruction.

But,

But, O be so kind, so good to thy Soul, as to flee these things, and abstain from fleshly lusts which war (as against Christ and his Laws, so) against thy own Soul, 1 Pet. 2. And avoid such Discourse and corrupt Communication, such Sighs and Representations, such Books and Poems, as cross the Laws and Precepts of Christ, and tend to feed, and cherish, and enflame that which Christ came to extinguish and destroy; and which tend to make that seem ridiculous nicety, which Christ hath made thy necessary and just Duty.

AND a most faithful follower of Christ, Blessed S. Paul, doth often in his Epistles press and inculcate that Purity of Heart and Life, which our Saviour Christ so indispensably requires. *Flee youthful lusts*, saith he (not long before his departure) to Timothy (2 Ep. 2. 22.) but follow after righteousness, faith, charity; that's *Love out of a pure heart*, and within its due bounds, in opposition to the youthful lusts; Youth being the more wild, untamed, impetuous, inconsiderate part of Life, more obnoxious to the temptations and defilements of Sin: And therefore thou hast need to watch and pray against temptations; to look unto thy Eyes, to make a Covenant with them, as Job did; to look to thy words, as David did, that he might not sin with his tongue; and above all keeping, to keep thy heart (as the words are literally to be rendred, Prov. 4. 23.) that the Heart, the Spring of thy Affections and Actions, may be free from all mud and defilement.

The same Apostle, S. Paul, in 1 Ep. Cor. Chap. 6. presseth this Duty, *Flee fornication*, saith he, Ver. 18. And he presseth it with six Arguments; heaping one Argument upon another (as you may read from Ver. 13. to the end of the

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Chapter) one whereof (in Ver. 20.) is taken from this, that they were *bought with a price, the precious blood of Christ, the Lamb without spot and blemish,* (a price above Silver and Gold, which yet are the most precious of corruptible things, as S. Peter in 1 Ep. Chap. 1.) *Ye are bought with a price:* It cost Christ dear to redeem you, even the price of his Blood to purchase you, your whole man, Bodies as well as Souls. As the same Apostle in Col. 3. from another consideration of Christ, of Christ as risen from the dead, and in his Body ascended into Heaven and sitting at the right Hand of God, doth earnestly exhort Christians (as they believe and expect that God will also after death, raise up their Bodies by his Power to an incorruptible, pure and undefiled State, and heavenly Glory) to keep their Bodies undefiled and in a state of purity, in a rising condition, so as they may be qualified for that Spiritual and Heavenly State and Glory, to which at the Resurrection they shall be advanced. And in order and preparation thereunto, that they would *mortify fornication, uncleanness, their inordinate affection and evil concupiscence* (Ver. 5.) contrary to the *Love and Affection out of a pure heart;* *Mortify,* (a word of great importance and signification) not onely abate, or lessen, or weaken their Lusts, that so they may not be so lively and stirring in them; but *Mortify, put them to Death, Crucify them,* as he speaks, Gal. 5. 24. *They that are Christ's, have crucified the flesh, with the affections and lusts.* Christians should be dead to them (as *dead to all Sin,* Rom. 6.) and therefore not walk in them: And all forbidden pleasures, all sensual objects should be dead to them, without force to tempt

tempt or perswade them ; and as dead things, out of mind, should they be forgotten, uncared for, unremembred (*i. e.* not remembred with any complacence or delight) not once named, as the Apostle speaks, *Ephes. 5.3,4.* But fornication and all uncleanness let it not be once named amongst you, as becometh Saints : Neither filthines, nor foolish talking, nor jesting ; by which two last Words the Apostle means obscene Discourses, Stories or Tales, Songs and Jests (much of the wit and jesting of wicked men being in obscene Arguments, and in behalf of that Sin which is call'd *Folly*, נבלָה in the Old Testament, to work or commit folly in *Israel*). Concerning these the Apostle adds, τα ἔχαντα, which are not convenient ; that's too soft a word, rather which are not beseeming, but altogether unbecoming Christians.

Purity of Heart, and Affections, and Life, and Actions is that which thou art called and obliged to as a Christian, *1 Thes. 4. 7.* God hath not called us unto uncleanness but unto Holiness or Sanctification. And if thou wouldest attain to this state of Purity, and continue in it,

First, Seek unto God by humble & earnest prayer. Say with David (*Psf. 51.*) Purge me, and I shall be clean ; wash me, and I shall be whiter then Snow : Create in me a clean heart, O God, and renew a right Spirit within me ; or רְנֵח נַכּוֹן a firm, constant, resolved Spirit, so as never to fall again into the like Defilements. Say with the poor Leper, who kneeled down, and in this humble posture earnestly besought Christ (*Mark 1.*) Lord, if thou wilt, thou canst make me clean. And know and be assured for thy encouragement, That Christ is as willing, as able to do it ; and as willing to make thee clean, as thou thy self canst be willing to be cleansed.

Secondly, But see then that thou art willing: For God complains of the unwillingness of many (Jer. 13. ult.) *O Jerusalem, wilt thou not be made clean, when shall it once be?* Thou must be willing, thou must not resist; Thou must *pati Deum*, suffer God to work in thee without disturbance; not oppose, not hinder him when he is at work in thy Conscience, to convince and humble thee: And whatever method God shall please to use for the purifying of thee, patiently submit and yield to it, be it longer and sharper Afflictions, inward or outward.

Thirdly, Nor must thou onely quietly and willingly suffer God to work in thee, but thou must also work with him, and *strive according to the working which worketh in thee*. Thou must use thy serious and best endeavours to keep thy self *unspotted from the World*, and always labour after that thou prayest for, Jer. 4. 14. *O Jerusalem, wash thine heart from wickedness, that thou mayest be saved; How long shall vain thoughts lodge within thee?*

Fourthly, And if thou hast begun to set upon the work of Self-purification, go on to purge and cleanse thy heart yet more and more. If thou hast escaped the pollutions of the world, through the knowledge of our Lord and Saviour Jesus Christ; if thou hast begun to purify thy Soul in obeying the truth through the Spirit, (as S. Peter speaks) take heed lest thou again be entangled therein and overcome: For then thy latter end would be worse with thee then the beginning.

Fifthly, *Pray and watch against temptations.* None can be secured from sin further then they are careful to shun the occasions or temptations of Sin. Prov. 6. 27. *Can a man take fire in his bosome, and his cloaths not be burnt? Can one go upon hot*
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coals, and his feet not be burnt? saith Solomon, who by sad experience found the hurt of tampering with temptations. Thus the silly Moth plays about the Candle, and at last burns it self to death.

Sixtly, And as thou must be Watchful, so thou wilt have need of Courage and Resolution, and Fortitude of Spirit: And this thou shalt not want, if thou hast Faith in God. *Resist then, steadfast in the Faith. Be strong in the Lord, and in the power of his might. Put on the whole armour of God,* that thou may'st be able to withstand in the evil day, in the day of temptation; and having done all to stand, keep the Field, and come off with Victory and Triumph: Which thou shalt not fail of, if thou hast Faith in the Goodness and Power of God, if thou be strong in the grace that is in Christ Jesus; His Grace shall be sufficient for thee, and thou shalt be able to do all things through Christ strengthening thee; thou shalt be more than Conquerour through him that loved thee, a Conquerour over those Fleshly Lusts that warr'd against thy Soul: And to thee and every one that overcometh, will Christ (that with Contentment and Delight beheld thy Conflict, Courage and Conquest) give a Crown of Life and Glory that fadeth not away.

And thus I have done with the First Particular; *A Pure Love,* i. To distinguish it from that gross, sensual, carnal Love which is found amongst them that are companions in Wickedness.

II. *PURE Love* it must be, To distinguish it from a *Love* for by-ends and self-respects, founded only upon Politick Considerations and Worldly Interest.

The most of that *Love* and Amity which is in the World is (as Tully doth fitly express it) *Mercatnra magis quam amicitia, a kind of Traffick and*

Merchandise, rather then pure Love and true Friendship. Men drive on a Trade and pursue Designs and serve their Interests, by seeming Courtesies and Civilities. This is the guise and fashion of the World; Thoughts and Designs to oblige others, and to advantage themselves thereby, and to make themselves Friends here on earth of the Mammon of unrighteousness; these are the Springs of all the motions this kind of Love hath: It moves not, it goes not out to any but upon these accounts; it ariseth wholly from Interest; And therefore when any cease or are uncapable to be further serviceable and advantageous to them, their Love also ceaseth to such whom they now cast by and lay aside as unprofitable Tools, as a broken Vessel, *a Vessel wherein is no pleasure* (as Jeremy speaks) and therefore to be cast away.

But consider that this is not *to love thy Neighbour as thy self* (which God commands) but merely for thy self: Whereas this is one of the excellent Characters and Properties of the Pure Christian Love (1 Cor. 13. 5) & ζητεῖ τὰ ἑαυτῆς seeketh not her own, the things which are onely for its own advantage; but mindeth and careth for the Interests of others, and is concerned for their good and welfare, without any respect to its own advantage thereby. Christian Religion doth oblige and would excite us to a greater Purity of Love, such as should express it self in doing good for goodness sake; and this is a nobler and higher sort of Love, grounded upon the best principle and end.

AND to this purpose we have two very observable Speeches of our Saviour Christ, quite opposite to the Spirit of the World.

The first is that in Luke 14. 13. where he wills that when they make a Feast, they should invite and enter-

entertain *the poor, lame and maimed, and blind,* who cannot recompense them; rather then their *friends or rich neighbours,* who would invite them again and make them recompence. The main scope of which words, is to perswade them to do good for Goodness sake; and that it should be as great a pleasure & satisfaction to them, to do good and shew kindness to those that are in want, as to the rich and great in the World. And surely to a Soul that is Generously good, there is nothing so Pleasant and Delicious (as nothing more Honourable and Worthy in it self) then to be making others full of Comforts; and the greatest pleasure is, when they cannot requite them.

The Second passage of a like noble import is that Speech of our Saviour's in *Matth. 10.* two last Verses, where Christ commands the receiving (*i.e.* the entertaining, shewing *Love* and Kindness; yea the least office of *Love*, as the giving a *Cup of cold Water* to) *a righteous man*, or one of his Disciples, *in the name of a righteous man*, or *in the name of a Disciple, eo nomine, quatenus* such a one; mainly upon this account and consideration.

There may be a receiving and a kind treating of *a righteous man*, or *a Disciple of Christ*, upon other names, regards and considerations; as in the name of a *Friend*, one that hath done some courtesies; or in the name of a *Kinsman*, or one related to us; or in the name of a man of Wit or Learning, and Accomplishments of Body or Mind; or in the name of a man of some Interest and Power, or related to and in favour with men of Interest and Power; and so this *righteous man*, or *Disciple of Christ*, or this Christian may be thought to be in a capacity to befriend us.

But there is a purer Love-fire which Christ would enkindle

enkindle in the Hearts of Christians, viz. to love a righteous man for Righteousness and true Holiness shining in him, to love him chiefly for Goodness sake ; to shew kindness to any of these *little ones*, (so Christ in *Matt.* calls his Disciples) little in the esteem of the World, little in worldly Interests and Possessions, and so not likely to recompense those that shew them the least kindness : This is above that common Love and Friendship in the World, which is founded chiefly upon Self-respects, by-ends and politick Considerations.

Nor shall this *Love* lose its reward : Though these *little ones*, these least of Christ's Disciples, be also little in the account of the World, and have little of the World to recompense thee, yet thou shalt have a Reward from God, and a great Reward for this thy *Service of Love*.

And though to give but a Cup of cold Water to a Christian, to a Disciple of Christ, to a Righteous man, seem but a cheap kindness ; yet it being done seasonably (and so a draught of cold refreshing Water may be a great kindness to one that is afflicted with thirst, as it might fall out in those hot Eastern Countries, and in such a case may be worth a Treasure) he that doth it, & μὴ ἀπολέσῃ (two Negatives) shall in no wise lose his Reward, Mat. 10. ult.

A N D if to give a Cup of cold Water shall have its Reward, What a Reward shall be given to thee if thou cloath, and feed, and visit a Disciple of Christ, that is naked, or hungry, or sick and in prison ; and do all this in the name of a Disciple ?

It may be thou hast forgotten thy Cup of cold water, thy cloathing, feeding, or visiting a Disciple of Christ ; and it's better that thou shouldst not remem-

remember it, better to have no self-pleasing reflections on what thou hast done ; as the righteous said (*Matth. 25.*) *Lord when saw we thee, (or any Disciple of thine, any that belongs to thee) an hungry, and fed thee ? Or thirsty, and gave thee drink ? Or naked, and cloathed thee ? Or sick, or in prison, and visited thee ?* But though thou remembrest not these things, to please and pride thy self therein, yet God will remember thee concerning all this, and for good ; and the rather remember thee, if thou dost not remember them to thy own praise and glory. *God is not unrighteous to forget your work and labour of Love, which ye have shewed to (or in) his name, in that ye have ministered to the Saints, and do minister, (Heb. 6. 10.)* saith the Apostle to the charitable *Hebrews* : And for such their Charity he was perswaded better things of them, and things that did accompany *Salvation*; as in *Ver. before.*

A N D if the least Kindness and *labour of Love* be so rewarded with God ; if to give a small refreshment, a little water, be so acceptable with God ; proportionably the Reward will be greater, as the service of *Love* was greater that is done *out of a pure heart* to a Christian, a *Disciple of Christ* : And greater still if done to a *Prophet*, and *in the name of a Prophet*, one whose care and desire is faithfully to preach the *Gospel*, to declare *the whole Counsel of God*, for the better instructing and winning Souls to *Christ* : We are to esteem such very highly in love for their works sake (*1 Thess. 5. 12.*) and to treat them *asξιος τῷ Θεῷ*, worthy of *God* ; as that observable Phrase is in *3 Ep. John Ver. 6.* So as is worthy of *God*, whose Messengers they are, on whose Errand and Business they are employed, whom they serve in the *Gospel* ; as it follows

in Ver. 7. because that for his names sake they went forth, viz to Preach the Gospel. And thus the words [ἀξιῶς τε θεοῦ] being rendred literally and properly worthy of God, the αὐτός or [his] is plain, as referring to θεῷ [God] in the foregoing Verse: But our Translation rendring the Phrase thus (which needed not) [after a godly sort] the [his] in the following Verse [for his names sake] is made more obscure, there being in our Translation no person mention'd before, to which the [his] doth refer: As also the word προπέμψας in Ver. 6. [whom if thou bring forward after a godly sort, or worthy of God] is not so fully rendred; For the word doth not only imply to bring part of the way such as went forth to Preach the Gospel, but it further signifies (as in other places, to here) to provide what is needful for them in their journey upon so great an occasion and work; and this is to be done ἀξιῶς τε θεοῦ, worthy of God, in a worthy and becoming measure to testify their regards to God, whose work this is. And what is thus done to the Prophet, and in the name of a Prophet, is done to Christ, and done to God; and such shall receive a Prophet's Reward.

And so much for the Second Particular; a *Pure Love*, to distinguish it from a Love for by-ends and self-respects; pure and free from mixtures of corrupt Ends and Interests.

III. *PURE Love* it must be, to distinguish it from a yet cleaner Love then the last mentioned; viz. from that Love which ariseth chiefly from *Alliances* and *near Relations*, which is a Love only according to the Flesh, which hath for its Object those that are of our Blood, *Flesh of our Flesh*

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Flesh, and Bone of our Bone; by which Phrase the Scripture means those that are near a-kin.

The *Pure Christian Love* must be more refined and purified, than this sort of Love; it must be a Love of an higher Nature. For,

1. This Love is found amongst the most salvage Creatures. Bears, and Wolves, and Tigers, and other Creatures that are most fierce and salvage, and all for devouring and making a Prey of others; they have a Love and Kindness for their own kind, and for their young ones, to scrape and get all they can for them.

And amongst the most salvage and barbarous Nations, there is such a Love as this for their own little ones, how cruel soever they are to all others.

And so generally amongst wicked men, amongst men of the worst Nature, such a particular Love as this is found. *If ye that are evil (saith Christ, Matth. 7.) know how to give good gifts to your Children* — Some Parents, though they are evil, envious, and niggardly, yea cruel and hard to others; as being wholly addicted to themselves, all for their own Interests, not caring for, or regarding in the least the good of others; yet they know how to give good gifts to their Children; though they will part with nothing for the relief and comfort of others, yet they know, and are wont, when their Children (and sometimes when their near Relations) ask, to give to them, they will be free and open and bountiful to them: Which is not to be reproved in them; but this is reprovable, that their Love is so particular and partial, that they have no tendernesses, no compassions, no kindness for others, beside *their Flesh and their Bone*.

Thy Charity may begin at home, but it must not

G 2

end

end where it begins: It must not be confined to thy self, and a few near thee; but it must be enlarged to others; else it is not *Christian Love*.

2. This Love which is founded chiefly upon Alliance, Kindred and nearness of Blood, is too often found to be a fond and blind Love; and the effects of it are oftentimes hurtful to those that thus love and are loved.

It makes Parents and Kindred overlook and connive at such things in their Children and Relations as are faults and blemishes in them, at least imperfections and indecencies: And by this fondly indulgent Love, as Parents and Friends discover much their own weakness and imprudence, so their Children or their Relations, are much prejudiced for want of that timely care and guidance, those seasonable admonitions and instructions which they itood in need of.

IV. P U R E Love it must be, to distinguish it from that Love which is in any *Sect* of Religion; where men are void of *Universal Charity*.

It is the very temper and spirit of a *Sect*, to be, as very indulgent to those of their own particular way; so to be not only shie and strange, rugged, and rude, but unmerciful and ferocious to all others.

This appeared in the *Sect* of the *Pharisees*; who though *Josephus* in favour of them (being a *Pharisee*) relates that they were men of mercy; yet it was to them only of their own *Sect* and Party. Thus they were φιλάλλαγος, fondly endeared to one another: But as for all others, they were a cruel and unmerciful generation of men; and by our Saviour (who knew them inwardly)

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wardly) are therefore twice called (as also once by S. John Baptist) γερνήματα ἔχειν, Serpents, and a generation of Vipers, a very brood of Vipers, a poisonous and venomous Race, a Sect made up of Cruelty, hurtful to all but their own Party. Their inward part was full of ravening and wickedness, ἀπαγῆς καὶ πονείας, as Christ speaks of them, Luke 11. 39.

THIS was the Spirit of the Pharisees, contrary to the Spirit of Benignity, Love and Goodness, which was in Christ, and is to be in Christians, his Disciples and Followers.

And it will never be well till Christians be reduced to the Primitive Temper and Purity of the First and Best Christians; to the graceful Ornament and peculiar Badge of Christ's Disciples, Mutual Love. Jon. 13. 35. By this shall all men know that ye are my Disciples, if ye have love to one another.

In the *Acts* of the Apostles we may perceive a glimpse of this Spirit and Temper in the First Professors of Christianity. The quality and temper of the Persons on whom the Holy Ghost was shewred down at first, is thus described, in Ch. 2. 1. [They were all with one accord in one place.] Besides the Unity of place, here was the better Unity, that of minds and hearts. Many may be in one place, yet not of one mind and heart, may be far distant in affections: But here they were ὁμοθυμαδόν, with one accord. And this Union of Affections, this Temper of Love, was highly improved, and further advanced, after this plentiful Effusion of the Holy Spirit; for in Ver. 46. 'tis said, they did eat their meat (i. e. converse together) ἐν ἀφελότητι καρδίας, in simplicity and singleness of heart. G 3 But

But it was not long before Christians began to degenerate from the *Simplicity of Love* towards their Fellow-Christians. The Apostle *Paul* in many of his Epistles complains thereof. They were ready to bite and devour one another, Gal. 5. 15. to judge and despise one another, Rom. 14. 3, 10. They were ready to envying, and strife, and divisions; some glorying that they were of *Paul*, others of *Apollos*, others of *Cephas*, 1 Cor. 1. 12. which was a sign that they were *Carnal*, not so spiritualiz'd, not of such enlarged Spirits and Principles as became *Christians*, but strait and contracted, self-seeking, and self-valuing.

And as it was then, so it has been since all along. It is sad to consider the emulations, envyings, hatred, variance, strife, sharp and furious contestations, and eager contentions amongst *Christians*. Generally throughout the *Christian World*, instead of a pure Affection, that Heavenly Fire, there flames a false Fire, the Fire of Self-Love; as also false Zeal, a Zeal not according to Knowledge nor Charity.

BUT let us follow after the τὰ τὸς εἰρήνης, the things which make for peace (Rom. 14.) Let us not be desirous of vain glory, provoking one another, envying one another (Gal. 5.) But let us be kindly affectioned one to another with brotherly Love, (Rom. 12.) For (as it is, 2 Tim. 2.) It becomes the Servant of the Lord, not to strive; but to be gentle unto all men, apt to teach, and to be patient, forbearing, so as in meekness to instruct those that oppose themselves, or are otherwise affected. And truly, to do this, is to express the strength and power of a Christian Spirit. A tender regard

gar to the tenderness of others, a bearing with them, a not insulting over their weaknes, a meek and gentle deportment to those that oppose themselves, a quiet and serene Spirit to those that are otherwise affected; these are the expressions of a Spirit that is Evangelized. Such a noble Spirit doth not vaunt it self, doth not behave it self unseemly, is not easily provoked; nor doth it prouoke men to strife, but only to *Love and good works.*

CHAP. IV.

THE
REALITIES
OF
Christian Love.

FOURTHLY, It is to be a *Laborious Love*; *Charitas laboriosa*, as Beza and Piscator translate that *κόπος τῆς ἀγάπης* in *Heb. 6. 10.* and *1 Thes. 1. 3.* This is to love *εἰρήνη*, in deed, as well as *ἀληθείᾳ*, in truth, *1 Joh. 3. 18.*

Now the *Labours* and *Realities* of *Christian Love*, are such as either respect the *Body* or the *Soul*. The necessities of the *Body* or *Outward Man* are many and various; and the needs of the *Soul* or *Inward Man* are not fewer: And the true and genuine *Christian Love* expresseth it self in such communications and reliefs, as are proper and pertinent to each.

I. **T**O the *Soul*, to this especially should the *Realities* of *Christian Love* be exprest; the *Soul* being of an higher and nobler being than the *Body*;

Body; a more excellent Being, (1.) in regard of its Nature, as being a Spirit, (2.) in regard of its Original, as being Heaven-born, and having no Father but God; who is therefore called *the Father of Spirits*, *Heb. 12*. (3.) in regard of its Duration, as being immortal, and not subject to corruption, as the *Flesh or Body* is, (4.) in regard of its Acts and Operations, whereby Man is exalted above all material Beings, and but a little lower than the Angels, (5.) and lastly, as it is that wherein the Image of God (who is the Supreme Excellency) is most seen.

Again, Upon the well-being and well-doing of the *Soul* here, depends the welfare both of Body and Soul hereafter: As upon the neglect of the Soul here, if the wants of the Soul be not cared for in time, follows the unexpressible misery of the Soul (and Body too) in Eternity. And therefore it may appear how necessary is all that *Charity* and kindness which we can shew to our own Souls, and the Souls of others.

Now the *Needs* of the *Soul* are many and various: I will instance only in 5. which crave the best reliefs and assistances which a Christian hath to bestow.

FIRST, *The Soul in ignorance and spiritual darkness stands in need of Knowledge*; particularly,

1. *The Knowledge of God.*
2. *The Knowledge of Christ.*
3. *The Knowledge of Ourselves.*

I. The Knowledge of God.

It concerns a Christian to know God in his *Nature* and *Attributes*, and to know God in his *Will*.

I. *In his Nature and Attributes*; in his *Goodness, Wisdom, Power*, and any other Divine Property; and so to know God with a *Practical Knowledge*, as to be so affected and so to live, so to do and practise as the due consideration of each *Attribute* doth properly oblige us to.

So to know him to be a *Spirit*, as to worship him in *Spirit*: So to know him to be most *Pure* and *Holy*, as to purify ourselves as he is pure, and to be *Holy* as he is *holy*: So to know him to be infinitely *Good*, as to love him and delight in him above all, and to make him our chief joy: So to know him to be most *Just* and *Powerful*, as to fear him above all, and by his judgments to learn *righteousness*, and never to murmur, but submit and accept of the punishment of our *iniquities*: So to know him to be most *True* and *Faithful*, as to trust in him above all: So to know him to be *All-knowing* and most *Wise*, and *Omnipresent*, as to walk as in his sight, as having to do with him before whom all things are naked and open, and who searcheth the hearts and knows the secrets of men. And so I might proceed further, in shewing what Duty towards *God*, or what Duty towards *Man*, naturally results, and may easily be infer'd from the due consideration of the respective *Divine Attributes*.

^{ad} I have seen many Definitions and Descriptions of *God* in Catechisms, Confessions of Faith, and Books of Divinity; most of which seemed either too short and obscure, or too prolix and redundant and confused. But upon a serious consideration of what is said of *God* in Scripture, I have thought that the most distinct and full Answer to the Question, *What is God*, is some such as this,

God

God is a Spirit most pure and holy, most good, merciful and gracious, most just and righteous, most true and faithful, All-knowing, All-mighty, Eternal, and every where present.

This seems to me a plainer and more full Description of the Divine Nature, wherein nothing is redundant (for though some words may seem Synonymous, yet there is a difference in the sense) and nothing is left out, that doth necessarily belong to the apprehension of God.

2. *A Christian is to know God in his Will*, which he hath most fully and clearly revealed in the Holy Scripture.

God hath declared his Will in his *Precepts*: Either what he would have us to do, which are the *Affirmative Precepts*: Or what he would have us to avoid and abstain from doing, which are the *Negative Precepts*.

To encourage us to the performance of what he would have us to do by the *Affirmative Precepts*, he hath annexed *Promises*, exceeding great and precious; wherein he hath declared his gracious Will concerning what he will give us, and what we may by Faith and Hope expect from him: Promises of *Grace*, and every good thing *here*; Promises of *Grace*, and of his *Spirit*, to enable us to do his Will; Promises of *Glory*, and the best things reserved in Heaven, to reward us for doing what he commands, and which is our Duty to do, though there were no Reward.

To dissuade us from venturing upon what he forbids, and warns us to avoid by the *Negative Precepts*, he hath annexed *Threatnings*; Threatnings of worser evils, and greater pains then any in this world can either inflict or suffer: Threatnings of

of the wrath to come, everlasting burnings, hell-fire, where the worm dieth not, and the fire is not quenched, tribulation and anguish, a fearful expectation of judgment and fiery indignation, for them that know not God and obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord.

THUS we see how graciously sollicitous God is for our good, in such a full and plain declaring of his Will to us.

And as God is not wanting to us in a sufficient and plain declaring of his Will, and our Duty, to us; so must not we be wanting to ourselves in a slackness to understand and mind it: But we must give all diligence, and apply our best endeavours, (1.) after right Apprehensions of God in his Nature and Will, and (2.) after an agreeable Conversation. Right Principles and Apprehensions are to direct and regulate our Practice.

It behoves Christians to understand themselves well in their Religion. Be not Children in understanding (saith the Apostle, 1 Cor. 14. 20.) howbeit in malice ($\tau\bar{\eta}$ $\kappa\alpha\kappa\eta$, in wickedness) be ye Children, but in understanding be men. And so again in this 5. Ephes. Ver. 17. Be not unwise, but understanding what the Will of the Lord is. Be not unwise (that's too soft a word) Be not $\alpha\pi\phi\sigma\epsilon s$, Fools: For so the word is more properly rendered elsewhere in Scripture; and so it might as well have been render'd here, as the word $\alpha\pi\phi\sigma\epsilon s$ a little before; implying that till we attain to a due understanding of the Will of God, we are Sons of folly, how wise and knowing soever we may be in other things, either in the

the knowledge of Nature, or in Political Matters.

II. AND for the Knowledge of Christ : It behoves a Christian to know the truth as it is in Jesus. For a false knowledge of Christ and the Gospel, is as advantageous and acceptable to the Devil, amongst Christians, as the no knowledge of Christ, and the utter ignorance of the Gospel, amongst Heathens is for the interest of his Kingdom, and grateful to him.

Now the true Knowledge of Christ, is only to be had from the Scriptures, read and compared together as they ought. What the Scriptures testify of him, is that we are to look to.

1. The Scriptures testify of him, That he was God manifest in the flesh, the only-begotten of the Father, full of grace and truth, the brightness of his glory, and the express image of his person : That he came into the world to be the propitiation for our sins : That he was fore-ordained before the foundation of the world ; and when the fulness of time was come, God sent forth his Son, made of a Woman, being conceived and born of the Virgin Mary, by the Holy Ghost and power of the most High : That he was holy, harmless and undefiled : That he did no sin, neither was guile found in his mouth : That he went about doing good : That he died for our sins, and was buried, and rose again according to the Scriptures ; and in the sight of the Apostles, while they beheld, he was received into Heaven, and sat at the right hand of God, from whence he shall come in like manner at the end of the world, being ordained by God to be the judge of quick and dead.

2. The

2. The Scripture testifies of him that he was *Christ, anointed and ordained of God, to be Prophet, Priest and King*; and that we are to believe this with our heart, and receive him as such.

(1.) The Scripture testifies that he was sent by God into the World as the great *Prophet*, to declare the Will of God more fully to us, to instruct poor erring Mankind in the way of Holiness, the way to blessedness, life and immortality, as the reward of an holy life here; which reward he hath also brought to light, more clearly declared and assured us of by the Gospel. And that accordingly he being *sent of God to speak unto the World the Words of God, those things, even the truth, which he heard from God*; and to make known all things he heard of his Father, who gave him commandment what he should say, and what he should speak (all which is said of Christ in S. John's Gospel) we are therefore to hear (and obey) him in all things. And those Rules of Life and Precepts of Holiness, which he hath given us, are designed to raise up Christians to excellent degrees and heights of Holiness; and are for the good of Souls, the good of Families, Cities and Kingdoms; and have a propitious influence upon the good of the World. And it concerns a Christian highly to prize the favour of God in giving us such a Prophet and Teacher, and to prize these Rules and Precepts of Holiness, far more Instructive and perfect in many respects then any Rules of Morality, or Precepts, given by the best Philosophers, or by Moses. This high advantage and privilege have we Christians above all others.

(2.) The Scripture testifies that as a *Priest* he offered up himself a *Sacrifice* to God on Earth, and the

the remaining part of his Priestly Office he still executes in Heaven, the Holy of Holies, interceding there in the virtue and merit of his blood; where

(3.) As a King (though he took upon him another form when upon Earth, and refused to be made King) he is now crowned with Glory and Honour, the Head of all Principality and Power.

3. The Scripture testifies that for our encouragement to the observance of what he would have us to do; Christ hath given us exceeding great and precious Promises; and that upon better Promises the New Covenant is established (whereof Christ is the Mediatour) than the Old and Mosaical Dispensation: And that these so great and precious Promises are given us not only to encourage our Hope and Faith in God for the pardon of Sin, and thereby to remove some present qualm or trouble of Spirit; but to this end (which is expressly mentioned in 2 Pet. 1. 4.) are these Promises given, that by them we might be made partakers of the Divine Nature. This indeed is the utmost scope, the consummation of Christianity.

4. The Scripture testifies of Christ, that he was sent into the World to be not only a Propitiation, but a Pattern: And that we are to know and eye him as the most perfect Idea and absolute Pattern of all Purity and Holiness. To this purpose we have set before us the fair Picture of his Spirit and Life in the four Evangelists. And this is both such a favour from God, and such an advantage to Holiness in an excellent degree, as we Christians enjoy not only above all the Heathen World and the best therein, but above

bove the People of God under the Old Testa-
ment, above the Jews and the Old Patriarchs:
For though they had many manifestations and dis-
coveries of God, yet none of them had the man-
ifestation of God in the flesh.

5. As the Scripture testifies of Christ, that he
was delivered (i. e. to death) *for our offences*, and
rose again for our justification (Rom. 4.) and thus
must we know what Christ hath done for us with-
out us; so the Scripture testifies that we must
know *the power of his Resurrection*, and *the fellow-
ship of his sufferings*, *being made conformable unto
his death*, Phil. 3. 10. This is that excellent Know-
ledge of Christ, for which (in the foregoing verse)
the Apostle counted all things but loss. As we are
to know the power of the Resurrection and Suf-
ferings of Christ without us, as they refer to God
the Father, in procuring pardon and reconcilia-
tion: So we are to know the power of Christ's
Resurrection within us, there is something to be
done and transacted in us that bears a conformity
to his Resurrection: And the like for the Suffer-
ings of Christ, to which we are to be conformable.
And so we must be planted into the likeness both of
the Death and of the Resurrection of Christ; and
what this is, is plainly express in Rom. 6. Ver.
4, 5, 6. which explains the forequoted place in
Philip. 3. 10.

6. And lastly, The Scripture represents Christ
as the Saviour, and testifies of the Salvation that
came by him; a Salvation not merely from the
guilt of sin, from Hell and the wrath to come,
or the second death; but a Salvation from Sin it
self here, as well as from the punishment here-
after.

Salvation

Salvation is not to be look'd upon as a mere outward privilege or favour, without making any inward real change in the Man, but it is a *passing from death to life* (as the Phrase is, 1 Job. 3. 14.) The Salvation by Christ is not only to be consider'd as a deliverance from the outward evil of sin, from the pain and punishment of Sin in Hell; but it is to be consider'd as an inward thing, a State of Spiritual Life; it is to be saved from the inward living Hell, the fire of lust burning in the Souls of wicked men; it is to be saved from all the evil of Sin, all the misery of it; from Sin it self, which is the greatest misery, the greatest evil of the Soul; it is to be saved from our own Wills, as willing contrary to God, and standing in perfect enmity to his Will. And except we be saved from this willing contrary to God, Omnipotency it self cannot make us happy: It being as impossible for one to be happy without being thus saved from sin, as to be perfectly sound and healthy without being saved and freed from sores and sicknesses: Sin is as truly the evil, distemper and sickness of the Soul, as any Disease is the evil of the Body. And if there were no such torments in Hell for the punishment of Sin (as undoubtedly there are) yet except the Soul were saved from Sin, it could not be Happy, or capable of the Heavenly Salvation; for to be saved is to be freed from every thing that would hinder the Soul from being blessed.

So that *Salvation* from first to last includes the several stages and progressions in the passing from the death of Sin, the carnal mind and corrupt nature, unto a Spiritual State and Divine Life, unto that Peace and Life which is in being *spiritually-minded*, Rom. 8.

This is the full and compleat notion of the *Salvation* by Christ.

And this it is fully to know *Jesus* the Saviour; to know him in his Offices; to know the ends of his coming into the World; to know the fellowship of his Sufferings and power of his Resurrection; to know him in his Precepts, Promises, and the Pattern of his Life, and to what ends these were designed: All which the Scripture doth testify concerning Christ, as I have generally hinted. And if we do not thus know Christ, we are more ignorant than we are aware.

But O how many Souls are *ignorant* and void of this *Knowledge of Christ Jesus*!

III. A N D for the third particular [*the Knowledge of our selves*] how *ignorant* are many as to this! And is it not matter of just astonishment that men should be the greatest strangers at home, and be least acquainted with themselves? Is it not a strange piece of Ignorance, that they should so little know themselves, when as it is their nearest concernment perfectly to know how it is with them?

Some indeed look into themselves, and have a knowledge of themselves, but it is a false and mistaken knowledge; they look on themselves in a false glass (Self-conceit and Spiritual Pride is that false glass) which represents them others than indeed they are. They are *wise in their own eyes*, and a *woe* is denounced to such, *Isa. 5. 21.* All their ways are *clean and right in their own eyes*, as Solomon speaks of such, *Prov. 16. 2.* and *Ch. 21. 2.* Whereas if they would look into the glass of the Divine Law, they should see that things are out of order in their Souls; and that in this last and fallen state the

the Soul is not as it should be, nor as it was in its first and best estate; Darkness and Blindness in the Understanding, Impurity in the Heart, Vanity and inordinacy in the Will and Affections: And because we are wholly depraved in the unregenerate state, that there is need that the renewing Grace of the *Holy Spirit* should *sanctify us wholly, our whole Spirit and Soul and Body*, as the Apostle speaks, *1 Thes. 5.*

BUT O how few have such a *particular knowledge* of themselves as must necessarily go before *Repentance*; a particular knowledge of themselves as *sinful*!

Generals do not affect. To say in the general, We are all sinners, and in a customary formal way to ask mercy, is far from the spirit of *Repentance*. Nor is it enough for men only to take notice of their grosser and greater Sins, which are more open to the view and observation of others

But he that would thoroughly *know himself*, must have a particular, distinct sight of his Sins, of the Sins of the heart, as well as those that break forth into acts; of secret faults; of the filthiness of the spirit, as well as that of the flesh; of any secret tendencies and inclinations to sin: and must be sensible of the evil that is in these; sensible of his sins, and the sinfulness of them in their several aggravations.

Without this distinct and particular sight and sense of his sins, there will not be godly sorrow for sin; and without godly sorrow for sin there will be no repentance; and without repentance, no remission or pardon of sin; and without pardon of sin, no blessedness or salvation.

BUT now this more particular sight and knowledge of our sins cannot be had without Self-examination, and comparing our ways (the ways of our hearts, the inward acts and motions of the Soul, as well as the ways of our outward actions) with the Rule of holy Obedience; and that is the Will of God revealed in our Consciences (for there is the Law written upon the heart) but more clearly and particularly revealed in the divinely-inspired Scriptures. And to this end there is a necessity of seasonable retirements from the noise and hurries, the cares and business of the World: For so great a work as this (which requires our greatest attention) is not to be transacted in a crowd and multitude of men and business, in the midst of noise and distractions.

+ 'Twill be very hard to keep up Religion in power and vigour, to preserve that more Divine and Spiritual Frame of Heart, without holy retiredness, without seasonable withdrawals from the noises of the world, and introversions into thy self. Hence it is (besides other impediments) that Politicians, and the great and busy men of the World, who are much engaged in worldly Cares, Interests and sensual Pleasures, that are immerst in the World, and swallowed up in the Cares of the World, *viz.* how they shall raise themselves to such an estate, such dignities and preferments, how to bring about their worldly designs; hence, I say, it is that such men (how knowing and wise soever they may seem in their generation) are at the greatest distance from the true Knowledge of God, and of themselves, from the inward power of Religion; and are as unskilful in the inward things of Religion, in the things of Heaven, as others are in the intrigues and crafts

of

of worldly policies, which are full of falsehood and dissimulation, and which they that mind better things care not to encumber themselves with.

In Silence and solitude (that which is true Solitude, which is to be secluded from worldly thoughts and cares, as well as from worldly company) there is the best advantage to try thy ways, to know the state of thy Soul, and to come to the better knowledge of thy self, and to know more of God also.

And having thus in stillness and silent retirements communed with thy heart, tried thy ways, and hereby attained a greater sense of thy own sinfulness, thy unworthy, unthankful and unfaithful walkings before God; and thus knowing the evil and danger of Sin, thou art more concerned to inquire after that great Salvation revealed in the Gospel, which declares God's readiness to be reconciled and to receive us into his grace and favour, upon the terms and conditions declared in the Gospel; which as they are most necessary, so most just, worthy and becoming us.

AND thus I have given you a view of that Knowledge of God, of Christ, and of ourselves, which Souls (as they love their we fare, and would secure their Salvation) should be possest of.

And now what well-instructed Christian is there, who loves God and Christ in sincerity, and knows the preciousnes and worth of Souls, that is not most compassionately affected, when he considers how mindless many Souls are of what most concerns them? And seeing such ignorance in Souls, should he not judge it the most necessary Charity, to afford his assistances and reliefs?

It concerns every private Christian that is well-instructed, every good man that hath a good treasure in his heart (*Matth. 12. 35.*) to be helpful in his private capacity unto the necessities of others Souls.

But more particularly in this Charity to Souls that are ignorant and in want of the best Knowledge, are concerned,

I. *Parents.* In *Ephes. 6. 4.* Parents are expressly commanded to bring up their Children in the nurture and admonition of the Lord; that is, betimes to acquaint them with the knowledge of their Duty to God.

Parents should begin early with their Children. Their minds (that are dark and ignorant) cannot be too soon enlightened, to know God and their Duty to him. Their Wills (that are vain and foolish) cannot be too soon directed and determined to the best choice; to choose the fear of the Lord, to choose the good way, and Heaven that it leads to. They cannot be too soon put into some preparedness for the other World, where they must be for ever; considering it is uncertain how soon (in the morning, or forenoon of their age) they may be called out of this present World by death.

Not that Parents should puzzle the heads, and amuse the young-reasonings of their Children with any nice and perplexed Speculations, doubtful and unnecessary Doctrines.

Nor are they to lay unmerciful tasks and burdens upon them, and make the way of Religion tedious to them. But they should by degrees instil Principles into them, as they are able to receive and bear them; and allow them those innocent diversions which are proper to their Age.

They

Chap. IV. Christian Love.

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They should in a familiar way instruct them, here a little and there a little, line upon line, precept upon precept; by soft and easie steps teaching them to go in the way of the Lord, as befits those to be dealt with that are *weaned from the milk,* and *drawn from the breasts,* as the Prophet *Esay* speaks, ch. 28 v. 9, 10.

And let Parents do this with all the Sweetness and Love imaginable; and by their best arts and encouragements invite them to the love and liking of Religion. So S. Jerome, writing to *Lata* about the Education of her daughter *Paula*: *Siquo gaudet etatula quod intueri, tractare, nominare jucundum sit, in medium afferatur, ut inter nutricum blanditias & puellarum lusus Christi gustum hauriat.* And let them not forget to encourage them to their duty to God, by frequent representing to them the Reward and Happiness which God will bestow upon them that mind their Duty; and representing that Reward, in such a way of similitudes, &c. as is most apt to affect them.

This is the *Love* and *Kindness* which *Fathers* and *Mothers* should express to the Souls of their *Children*; and do it betimes, before bad Principles or bad Habits have got such a power in them as may make their after-advises less effectual, and before the Virgin-innocency of their Youth be corrupted by bad Company or Discourse.

The Discourse they often hear, the Company they are most with, the Examples that are much before them, have a great power to mold and fashion on them, either for the better or for the worse; and therefore *Parents* are specially concerned to set good Examples, and to be all that which they would have their *Children* to be.

H 4

2. And

2. And what I have said of *Parents*, in reference to their *Children*, is most confessedly and apparently true of the Duty of those that have the Government of Youth (who are Vice-Parents) and also of the Masters of Families. Yea, these are more concerned in this Charity, because those under their charge are past Childhood, and are arrived to more knowledge, and their Reason is more grown, and more capable of better knowledge; as also they are more endangered by the Temptations of the world than when they were Children. And O that such would consider what good they might do, and what evil they might prevent, if they applied their best Diligence upon this Occasion!

3. And more particularly still, the *Ministers of the Gospel* are concerned in this Charity to Souls, to those especially under their respective charges. They are to teach the good knowledge of the Lord, as 'tis said of the Levites in Hezekiah's reign, 2 Chron. 30. 22. and with S. Paul, to declare all the counsel of God, Acts 20.

S E C O N D L Y, *The Soul secure and hardened in sin, stands in need of Christian Reproof and seasonable Admonition.* Though it be not so ignorant as in the former particular; and is not so much under the want of the knowledge of its Duty, as it is of the right Improvement of that knowledge, yet because it sins against more light and knowledge (which makes its sins more sinful, and its case the worse) it stands the more in need of this instance of thy Charity, viz. *Christian Reproof and Admonition.*

But there is a difference to be made: Of some have

have compassion, making a difference, saith S. Jude. Some are of more flexible and perswadeable Tempers, and are not so far gone in sin; but have been only overtaken in a Fault, through some sudden Surprisal and Temptation; the general and more constant course of whose Life is better ordered: And in this case the Apostle's advice is, Gal. 6. 1. *Ye that are spiritual restore such an one in the spirit of meekness.* The Greek word [*καταπτίζετε*] signifies, *tanquam laxatum membrum in proprium locum reducete.* As when one, by a fall, hath put any bone or member out of joint, to set it right again, to put it into its proper place; this must be done with a soft hand.

But as for others who are habitual, obdurate Sinners, whose Life is a course of Sin, and live in carnal Security, they are to be rebuked and reproved *στρῖψες* (as the Apostle's word is in Tit. 1. 13.) sharply, cuttingly; their Condition needs it. To do thus is a *kindness* to them.

The Chirurgeon that cuts and launces and searches deep into the Wound or Sore; though he applies things that pain grievously for the while; yet he is not, in doing thus, supposed to wish ill, but to mean kindness to his Patient, and to design his cure. So all other Methods of flattering and indulgent Men do but only palliate and skin over the Wound: But *faithful are the wounds of a friend* (as Solomon saith.) A true Friend that doth not flatter, but freely and plainly admonishes, he wounds only that he may cure. And as, in doing thus, he shews himself a Friend, and this his friendly Reproof is an act of Kindness and Love; so will the other, when he is better'd by it, and finds that this way of curing him hath done him good, acknowledge it; so true is that of

Solomon

Solomon (Prov. 28. 23.) *He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue.*

To David Reproof was a kindness, and as a sovereign ointment. Thus in Psal. 141. 5. *Let the righteous smite me* (though he smite hard; for the word יְהִלְמֹתִי signifies to smite with an hammer, from הַלְמָתָה, to smite hard and often) it shall be a kindness: *let him reprove me, it shall be an excellent oil, which shall not break my head.* And if David, a man after God's heart, the more constant course of whose Life was a continual serving of the Will of God in his generation, was sensible of the need of it, and did number it amongst the kindnesses that were done to him; how necessary is it for those who go on securely in a course of Sin and Vanity; how true a kindness is it for a Christian, or for a Friend, to administer seasonable and prudent *Reproof* to such. And not to be so hardy and faithful as to do it, *peccaniem non audere reprehendere*, even Tully called it *maximam pestem amicitiae*, the greatest bane of Friendship.

If thou dost not reprove and admonish thy Brother freely and plainly (and more smartly as there is need) if thou dost not shew him his Transgressions, and the great danger he is in (of which it may be he is insensible) and afford him thy best assistances to his amendment, but dost suffer sin upon his Soul; thou dost not walk in Love to thy Brother, but, in God's account and esteem of things, thou hatest him in thy heart.

To this purpose is that observable Command in Lev. 19. 17. *Thou shalt not hate thy brother in thy heart, thou shalt in any wise rebuke him (or, in reproving thou shalt reprove him, חֲכֵב תִּחְכֵב)*

λεγμῷ

λεγμῷ ἀληξεῖς LXX. the words imply intense-
ness and earnestness) and not suffer sin upon him.

NOW for the right manner of expressing
this Charity, take these brief Directions.

1. Do it prudently and with discretion; do it
seasonably. It is a sort of spiritual Physick, which
(as all other Physick) must be administered with
care and Judgment, and when with best advan-
tage it may meet with the Distemper, and work
kindly.

2. Do it soberly; without Passion, Pride, in-
sulting or upbraiding; without any mixtures of
bitter Zeal; but on the contrary, with the greatest
Charity and Purity of Intention.

3. Do it with Patience, and with Courage.
And, for thy encouragement, consider, That it
is the highest Beneficence and Charity that a man
is capable of doing to another.

THIRDLY, *The Soul, in doubts and per-
plexities, has need of safe Direction and Counsel.*

There are two kinds of Doubts, one in refe-
rence to our Duty; the other in reference to our
Estate, what it is God-ward, and in reference to
Eternity. This latter sort will fall in to be spo-
ken to in the fifth Particular: The former is the
proper business of this present Consideration.

The well-minded and sincerely-religious Soul
is sometimes in the dark, knows not what is best
to be done; and yet would fain know its Duty,
what is the good and acceptable and perfect will
of God, being in a preparedness to do it. Now
the Love which a well-instructed Christian should
express to a Soul in this case, is according to the
best of his skill and spiritual prudence to direct
and

and guide such a Soul in the way wherein it should walk; to distribute the best counsel, and the most seasonable and proper advice out of that store of spiritual Knowledge which he hath gained and laid up; agreeably to St. Peter's Exhortation, 1 Epist. 4. 10. *As every man bath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.* For what hath any one which he hath not received, and whatsoever Gift any one hath received, it is (as the Apostle speaks, 1 Cor. 12. 7) *to profit withal, τεὶς τὸ συμφέρον, for the benefit and advantage of others, that he may be serviceable to the good of others.*

When *David* was in straits and perplexities, *Jonathan* (as we read) did more than once shew himself as a Friend to *David*, in directing and counselling him what to do. And when thou art in doubts and perplexities, under fears and scruples; when thy Mind is in such obscurities, that thou canst not see thy way before thee; he that is a true Christian Friend must needs be sensible of thy state, and do as for his own Soul. In the language of the Ancients, ὁ φίλος ἐτεῖς αὐτὸς, a Friend is alter ipse another himself. And the Scripture also speaks in the same strain, Deut. 13. 6. [בָּנֵךְ שָׁרֶם־תְּמִימָן — thy Friend which is as thine own Soul.] Which expression is thrice used in 1 Sam. of that incomparable pair of Friends, *Jonathan* and *David*.

But these perplexing doubts and sollicitous fears are most incident to those Christians that are weak in the Faith, and are but of little standing in the School of Christ; or if they have been a considerable while there, yet have not improved the advantages for Knowledge and Holiness which

which they enjoyed, and have made but a small progress in Religion. And these stand most in need of the charitable assistance of such a Friend as may be a religious Guide and spiritual Director ; and should beg of God, with the greatest fervency, that they may not fall into the hands of an unskilful Physician and unqualified Guide ; but that they may meet with such a Christian Friend as may safely direct them.

NOW the best *Guides* of doubting Souls are,

1. *The experienced Christians*; they that have made a good progres in the ways of Religion, and are therefore not unskilful in the word of Righteousness: such as by reason of use have their *Senses* (the powers of the Soul, which are the *αἰσθήσεις* of the inward man) *exercised to discern between good and evil*, as the Apostle doth fitly express it in *Heb. 5. ult.* Their knowledge of Religion is an inward divine Sense, it is a savoury relishing, an inward feeling Knowledge. They know divine Truths by feeling the power and energy of those Truths working and prevailing within them. What it is to repent and believe, to deny themselves, to bear the Cross of Christ , and to mortifie the Body of sin , they know not merely by definitions of Repentance and Faith, Self-denial and Mortification, which are in Books; but by Life and Practice. What it is to be pure in heart, poor in spirit, meek and lowly in heart , crucified unto the world, and perfectly resigned to the will of God ; they know by being the things which they know. They know Divine things more feelingly and fully, in a better and clearer light than others, that have

have their knowledge merely from the writings and reports of others. And thus deriving their Knowledge from Experience and Obedience, they are best enabled for the guiding and assisting of Souls that are in doubts and darkness.

2. Such as are *Persons of great Humility, Charity and Faithfulness*. All which they will be, if they be experienced, and have made a good progress in Religion.

1. *Humility.*] To which join also *Meekness* and *Patience*, which are Graces near a-kin to *Humility*, and always accompany it. The *Guides* and *Directors of Souls* must not insult over nor despise the weaknesses of others; but quietly and gently are to bear with their *Scruples* and *Doubts* and unnecessary *Questions*, though repeated sometimes to a tedious exercise of their *Patience*. This the Apostle *Paul* required in *Timothy* and every Servant of the Lord, to qualify him for this Office of *Charity*, That he should be *gentle unto all men, patient, in meekness instructing those that oppose themselves*, 2 Tim. 2. ult.

2. *Charity.*] The *Guides and Directors of Souls* in their converse with those that make application to them for counsel and direction in their straits, are to express always a most hearty and affectionate desire of and tender regard of their good.

3. *Faithfulness.*] *Spiritual Guides* are to be persons of the greatest Integrity; such in whose spirits and in whose mouth there should be no guile: Else they may deceive, their Directions may be unsafe, and their Council dangerous; as well as if they be unskilful and unexperienc'd, they may be mistaken and deceived themselves.

Their

Their *Faithfulness* they must approve,

1. *In dealing plainly with others.* As they are not to be over-severe and rigorous, where a milder method is more proper, and would be more effectual; so neither must they be too soft and indulgent, as *Eli* was, whose conniving at, or too softly reproofing of his Sons for their sins, was little less in God's account than an indulging of them in their vile wickedness.

2. *In giving Counsel impartially;* in not shunning to declare the whole counsel of God (as S. Paul speaks of his *Faithfulness*, *Acts 20.*) in not concealing any thing which is for the real good of those they deal with.

3. *In keeping Counsel.* When a troubled or perplexed Christian hath imparted the Secrets of his heart, that he might be assisted with the best advice, to disclose them is a most detestable violation and breach of the sacred bond and trust of Friendship, and such as a truly *Christian Friend* abhors with the greatest abhorrence.

FOURTHLY, *The Soul*, going on in the way of Religion, and in running its Christian race, may meet with Difficulties, and be ready to faint under them, and therefore stands in need of Encouragement.

The Soul being come out of *Egypt*, the bondage and slavery of sin, and having travelled for some while in the Wilderness, the way to *Canaan*, may begin to be disheartened by the length and difficulty of the way, by the power and assaults of its Enemies, the World, the Flesh and the Devil (all which war against the Soul:) And being wearied in holding out against the Temptations,

tions, that would allure to sin under the pretence of Pleasure or of Profit; or against the Threatnings, Terrors, Troubles, Reproaches and Hardships that would dissuade from a strict minding of Religion; may perhaps sometimes think of returning to *Egypt*.

And now it concerns those Christians that are more strong in the Faith and rooted in Goodness, to express their *Love* and *Charity* to such a Soul as stands in need of being heartened and confirmed in the good way of Religion.

It is an instance of true Mercifulness and Charity to such fainting Souls, to encourage them in their Christian Course and Warfare, as *Joshua* and *Caleb* did the *Israelites*, whose hearts began to melt and fail because of the difficulties they were to encounter with in the winning of *Ca-naan*.

M I N D such Souls of the *Goodness* and *Power* of God; that he that is in them is greater and mightier than he that is in the world against them, (I Job. 4. 4.) and God is as willing to make us good, as the Devil to make us wicked and miserable.

Tell them that Christ hath conquered and triumph'd over Satan, Sin and Death: And he, the Captain of our Salvation, is ready to succour us, and to send us plentiful supplies of his Spirit; if we will keep our ground, stand and withstand in the evil day: And if we *resist*, *steadfast in the faith*, he assures us we shall have the Victory, and be *more than Conquerors through him that loved us*; and he assures us of the *Crown of life*, a Reward unexpressibly glorious. The consideration of all which should put Spirit and Courage into all the Souldiers of Christ.

Encou-

Encourage the feeble and fainting Christians to have Faith in God, *to be strong in the Lord and in the power of his might.* Bid them take heed of looking back to *Sodom*, whence they are escaped and pulled out by the merciful hand of God. Bid them take heed of the least thought of turning back to *Egypt*, as the *Israelites* had such a thought by reason of their *Unbelief*.

And here consider that there is a double *Unbelief*, (1.) an *Unbelief* in relation to the *Mercy* of God in Christ, for the *Pardon* of Sin; and (2.) an *Unbelief* in relation to the *Goodness* and *Power* of God, for the *subduing* of Sin and all the Lusts that war against the Soul.

In both sorts of *Unbelief* God is highly dishonoured, and therefore should a Christian beware of both.

The former sort of *Unbelief* is usually taken notice of, and insisted upon, in Sermons and Books; whereas the other is but little mentioned. But if the Evil and Danger of the latter were clearly and powerfully represented, and Men were frequently warned to beware of it: If they were encouraged to have Faith in the gracious *Power* of God; and minded, that as we are to believe that Christ came to make an atonement for Sin, that it may not be imputed to us upon our Repentance; so we are to believe that Christ was manifested in the flesh for this purpose, that he might destroy the works of the Devil, (1 Job. 3. 8.) that Sin might be subdued in us, and have no more dominion over us: This would make more strong and healthy Christians, would put life and vigour into them, would encourage and engage them to all Obedience and Patience, to shew forth the mighty Virtue and Power of Religion, and to glorifie God more.

It is the contrary Unbelief that keeps Christians low and weak, lazy and faint, in a sickly and sometimes in a Bed-rid Condition. Yea, some think they honour and please God in a lazy complaining of their Impotencies and InfirmitieS: But they would truly honour him, if they would up and be doing, according to what they have received of him. Men cry out upon the strength of Sins and Passions, and the impossibility of Obedience; but they never made a sufficient trial, they never set themselves to the work for any considerable time, they never set themselves in good earnest to oppose the Lusts that war in their Members.

O then wish all well-minded Christians (though weak and ready to faint sometimes) to beware of *Unbelief*, lest they fall short of the Spiritual *Canaan*, and entring into the *Rest* of God; as it befel the unbelieving *Israelites*, who perished in the Wilderness, and none of many Thousands that came out of *Egypt* entered into *Canaan*, but Two only, *Caleb* and *Joshua*, Men of another Spirit and that followed God fully, who were full of *Faith*, and encouraged the People to believe and prosper.

FIFTHLY, *The Soul in Afflictions and spiritual Desertions, stands in need of Comfort.*

When Souls think themselves forsaken of God, and thereupon are full of Heaviness; or when they are broken and pained at the sight and sense of their Sins: In such a disconsolate Condition, it is a true and great Instance of *Christian Love* and Charity to *Souls*, to speak words of *Comfort* to these Mourners in *Sion*, to revive the Spirits of thele humble ones.

Love, if it meets with a *Christian wounded* in Spirit, doth not as the *Priest and Levite*, only look on and pass by: But like the good *Samaritan*, hath *Compassion*,

Compassion, binds up his Wounds, pours in Wine and Oyl, and takes care of him in this day of his Spiritual Distress.

A Brother is born for Adversity, saith Solomon, Prov. 17. 17. And so is a Friend. To him that is afflicted pity should be shewed from his Friends, saith Job, chap. 6. v. 14. he takes it for granted, he supposeth it to be a Case, of the Equity whereof all are convinced. And of all Adversities and Afflictions those that are inward and spiritual, are the sorest and most pressing, and therefore to be pitied above all.

But such serious Christians as have felt the griefs and pains of a wounded Spirit, they are most able to shew Mercy, and to express their Charity to Souls in this Distress.

They are best able to speak a word in season, because they can speak from Experience: They know best the state of sick and pained Souls: They can best skill the Language of a wounded and broken Spirit; guess at what it would say, when its Grief is so full that it cannot express it in Words.

And therefore they should be most ready to pity and help disconsolate Souls, as knowing their inward Pain, and how much it stands in need of Relief.

Good-natured Persons love to tell what did them good against such or such a Sickness, Sore, or Pain in their Bodies. So should well-minded Christians do for the Souls of others: They should be ready to impart, what they have found to be most available for the recovery of their Souls.

They should tell the Sick Soul what Means were most sovereign to purge out their Corruptions, and to remove the Morbifick Matter, the root and ground of Spiritual Distempers; what was most effectual to the curing of their *Dropsie-thirst* after the

things of this World, what most proper to allay the violent *Heats* and *Fits* of their Passions, what took down the *Swelling* of their Pride: In a word, what Method or Course was most available against such a Corruption, such a Lust, or such a Temptation.

They should tell the *Mourful Soul*, what Promises in the Good Word of God, as also what Considerations of the Nature of God (as well as of his Will) did most revive them, or did quiet them most, and enable them to Patience.

And if any *restored Christians* be not so ready to this so seasonable Charity, as they ought, let them know, That having felt the refreshing Comforts of God's Spirit, the seasonable Supplies of his Grace and Strength, they have not this Comfort for themselves only, or for their own, but for others good also.

God, in the various disposals of his Providence, doth not aim at the good of one only, but of many.

To this purpose is very pertinent that in 2 Cor. I. 6. *Whether we be afflicted, it is for your consolation and Salvation, — or whether we be comforted, it is for your Consolation and Salvation.* And ver. 3, 4. *Blessed be God — the God of all Comfort, who comforteth us in all our Tribulation, that we may be able to comfort them which are in any trouble, by the Comfort wherewith we are comforted of God.*

AND thus I have shewed what the chief *Wants* of the *Soul* are, and how the *Christian Love* and *Charity* should express it self in such *Reliefs* as are proper to them.

II. As for the *Body*, or *Outward Man*, these are some of the *Realities* of *Christian Love*.

Love

Love feeds the Hungry, refreshes the Thirsty; and doth this even for Enemies.

Love cloths the Naked. A fair Instance was Dorcas, *Act 9.*

Love visits the Sick; helps them to make their bed easie in their Sickness, by its sympathizing with them, by seasonable Advice, and persuading to Patience, and by minding what is best for their outward Condition.

Love remembers those that are in bonds, as if bound with them.

Love weeps with those that weep (melts into the same common stream) *is afflicted with those that are afflicted, and helps them to bear their Cross.*

In short, *Love makes a Man to be Eyes to the Blind, Feet to the Lame, and a Father to the poor,* as upright Job speaks of his own merciful Spirit, *Chap. 29.*

THESE, and such like, are the Acts of *Love* towards Man in his outward Estate.

Nor are these Instances of *Love* such mean things, and of small Importance, as they may seem to be by the Practices and Lives of many Christians, who are far from these Labours of *Love.*

The great Enquiry at the day of Judgment (the great Audit and time of Accounts) will be about this so much neglected part of Religion, about Acts of Mercy; as we may observe, *Mattb. 25.*

Acts of Mercy are particularly called *good Works.* And though there are other good Works necessary to Salvation, and acceptable to God through Christ; yet God hath a special regard, in the shewing or denying of Mercy at the last day, to Mens shewing or denying Mercy here.

There is a very high and excellent Expression to this purpose in *James 2. 3 He shall have Judgment without Mercy, who hath shewed no Mercy ; and Mercy rejoiceth against Judgment.*

He shall have Judgment without Mercy who hath shewed no Mercy.] A Judgment without any mixtures of Mercy, not allay'd or mitigated with Mercy, *κείος ἀνίστης*, shall pass upon him, who shewed no Mercy whilst he lived in the World, and had Abilities to shew it : He shall be severely dealt with by God at the great day of Judgment.

And (or But) Mercy rejoiceth, (εγκαυχᾶται, glorieth) against Judgment.] Mercy causeth a Christian, in whom this gracious Disposition is found, to boast and rejoice in Christ against the Judgment of Condemnation, that it shall not come upon him : It qualifies and enables a Christian to enjoy himself in an holy Confidence and blessed Security, that he shall not be hurt by that Judgment of God, which shall pass upon the World at the great Day.

A merciful frame of Heart (with the agreeable Fruits and Effects of it) is a proper and sovereign means to secure a Man against the Judgment of Condemnation, and the Fear of it.

Love, in a Christian, regularly acting, is the Divine Nature in him ; and there can be no ground of Jealousie to suspect and fear lest God should send his own Nature into Hell.

Again, Love, expressing it self in Acts of Mercy toward the Needy and Afflicted, is an eminent Demonstration of the Truth and Reality of Religion.

To this purpose is that pregnant Place, *James 1. ult. Pure religion, and undefiled, before God and the Father, is this, to visit the fatherless and widows in their*

their Affliction, and to keep himself unspotted from the World. A serious and well to be considered Place.

There are many of the Christian Profession that can talk of God and Christ, placing Religion in Words and outward Observances, who are yet entangled in Lusts, and without any pitiful regard to others; so that for all their glorious Discourses, for all their Words and Talking, their Religion is *vain*, *μάταιος ἡ θρησκεία*. But this is the true and genuine Religion, *θρησκεία ναοῖς καὶ αἱματοῖς*, pure and *undefiled Religion*, this is the right Christianity, which doth express it self in abstaining from all Pollutions of the Flesh and Spirit, in the escaping of the defilements of the World: And not only in abstaining from the Evil of the World; but also in doing good, in putting on Bowels of Compassion, in works of Mercy and Beneficence towards the needy and afflicted, such as Widows and Orphans usually are; In visiting and taking care for these distressed ones; in such Acts of Charity and Beneficence as these, we shall prove the Reality of our Love to God, that our Religion is *Pure* and *Undefiled*.

In a word, *Love*, spreading and enlarging it self as the needs of Men are, is a Manifestation and Proof of the *New Creation*, or *putting on of the New Man*, Col. 3. 10, 12.

He that is a *New Creature*, his Heart of Stone is taken away, and his Heart is become an Heart of Flesh; a soft Heart, an Heart apt to be affected with the Conditions of others: His Spirit will be opened and enlarged into Desires and Endeavours that others may be rescued from *outward Miseries* (as well as inward) from thole pinching Necessities that tempt Men to take the Name of God in

vain; the Condition of which hardens *Atheists*, and tempts some to question the Providence of God.

BUT more particularly to awaken and excite those that are rich in this World, *to be rich in good works, ready to distribute and willing to communicate,* (according to the Apostle's Rule in 1 Tim. 6. 18.) What will it profit those Men that have gained so much of the World, to keep it to themselves, and not afford Comfort and Support to others whom they see in need?

To this purpose is very pertinent that pathetical Place in James 5. *Go to now, ye rich Men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire: ye have heaped up treasure together for the last days.*

How shall such be able to hold up their Heads and look Christ in the face at the Last Day: Christ, the Judge of all the Earth, whom they would not feed, nor cloth, &c. in his Members? The Hearts of such churlish *Nabals* shall die within them at the Fear of approaching Death or Judgment. With all their greedy purchasing they purchase Shame and Sorrow to themselves, and a fearful expectation of Judgment. They treasure up Wrath against the day of Wrath. They are the *Cursed* that must go into everlasting Fire, Matth. 25.

And this beside the Misery and Evil here. *There is a sore evil (saith Solomon) which I have seen under the Sun, namely, riches kept for (or by) the owners thereof to their hurt,* Eccles. 5. 13.

As a Curse and Blast is conveyed and derived to Posterity, which attends Estates ill-gotten, and sooner or

or later (without Repentance and Restitution) overtakes and consumes them. So also this cuts off the Entail from many great Estates, that the last Possessors or Lords thereof were uncharitable Persons.

It is accounted a great piece of Righteousness for Men not to do wrong to others, not to hurt or injure any, not to over-reach or defraud any, not to oppress the Poor and Inferior; and that what they possess is justly gotten or left to them, (*res parta labore, or res relicta:*) And it is well and praise-worthy, when Men can say this truly. If there were more of such in the World, the World would not be such a Vale of Tears as it is, Mens Lives would not be so bitter, there would not be such Wailing, and so many Cries in the World, through Injustice, Oppression and Unmercifulness, which enter into the Ears of the Lord of Sabbath.

But it is not enough for Men not to do evil to others; but they must also do good and communicate. 'Tis not enough to be *just*, but they must also be *charitable*. The Covetous Worldling is abhorred of God as well as the Thief; and the Unmerciful man as well as the Murderer. Men may be condemned to Hell and Misery as well for want of *Charity* as for want of *Justice*; and upon whether account it be, it's Misery enough.

And indeed that which is *Charity*, is also *Justice* by God's Laws, though not by Man's:

And it is observable, That in the Scripture-style the word [Righteousness] signifies Bounty, Mercy or *Charity*. Thus Dan. 4. 27. *Break off thy sins by Righteousness, and thine iniquities by shewing mercy to the poor.* Psal. 112. 9. *He hath dispersed, he hath given to the poor; his Righteousness endureth for ever.* And in the Proverbs often. So also the word ηπτις is

is often used by the *Rabbins* for *Alms*; and by the LXX. it is in many places rendered ἐλεημοσῶν.

And that *Charity* is called *Righteousness*, it imports, That it is not an Arbitrary thing, a thing to be done or not done, and so left to Mens choice; but that it is a Duty, a singular act and piece of Righteousness, not to be omitted where Men are of Ability to express it.

This will appear, if we consider, That these outward Possessions which we have, are not our own: God is the true Owner of all that we have: We are not *Proprietaries*: We are but *Stewards*, accountable to our Lord and Master (the Lord of all the World) whose Talents we must not only not embezzel, but improve:

Men may not do what they will with their Possessions, spare or spend as they please, but as God pleases, as he allows and directs them; and his pleasure is sufficiently declared in the Scripture.

Men may not spare to feed and please themselves with the sight or thought of their Wealth; or only out of some selfish and narrow respects, as if they were not at all concerned in the Conditions of their Fellow-Christians. Neither may they lavish their riches upon their back and belly, making them instrumental to Pride and Luxury; as *Dives* did, who was clothed in scarlet and fine linen (or Silk, Βύσσων) and fared sumptuously every day, (Luk. 16. 19.) in the mean while having no Charity and Pity for poor distressed *Lazarus*, who lay at his gate, but got nothing. Surely mens Pride and Pleasures, their Backs and Bellies, should not devour all that which might (otherwise employ'd) abound to their account.

There is a Lord who will say to every one (and none

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III

none knows how soon) Come, give an account of thy Stewardship, for thou mayst be Steward no longer.

Pertinent therefore is our Saviour's Exhortation, in Luke 16. 9. *Make to your selves friends of the Mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.* In which words there are three Difficulties, and therefore they are worthy to be cleared. 1. What is meant by the *Mammon of Unrighteousness*. 2. What it is to make Friends of it. 3. What is meant by [they may receive you.]

I. For the First, *Μαμωνά τὸς ἀδικίας*, *Mammon of Unrighteousness*, or as it is Ver. 11. *μαμωνᾶ ἀδικού*, *Unrighteous Mammon*, is not to be understood here of *Mammon* or *Riches* unrighteously gotten, ill-gotten Goods, such as are got by Injustice, by any injurious, violent and wrongful Means. Christ was now speaking to his *Disciples* (ver. 1.) and we are not to think that Christ did here suppose them to be in a capacity, by ill-gotten Goods, to make themselves Friends for a better reception in the other World. Nor will Riches, unrighteously gotten by Men, further, but hinder their being received into everlasting Habitations, without Repentance and Restitution. But either,

1. It's called the *Mammon of Unrighteousness* (or *unrighteous Mammon*) because it is the Object and Instrument of Unrighteousness. It's that, in the gaining and gathering whereof a great many Men are guilty of much Unrighteousness and Iniquity; or else in the use and spending of it, they fall into many sins, as Pride, and Sensuality, and the like Sins, which rich Men are most tempted to. More than a few

a few are unrighteous in the getting of this *Mammon*; and when they have got it, they either love soridly to keep it, and to gripe and oppress the poor; or else they spend it in Riot and Luxury, and (as S. James speaks) *consume it upon their Lusts*; and so they grow more wicked, and it becomes more and more, to them, the *Mammon of Unrighteousness*. Or,

2. It's called μαμωνὰ ἀδικίας (& ἀδικοῦ) in opposition to μαμωνὰ ἀληθείας, the true *Mammon* or *Riches*, ver. 11. And this Opposition is a Key to open the Meaning of the Phrase, and shews, that by what is render'd the *Mammon of Unrighteousness* (or *unrighteous Mammon*) is to be meant *the false or deceitful Mammon*, viz. *Worldly Riches*.

Earthly Treasures are the *false, deceitful, lying Riches*; מִמְּלֹא קָדְשָׁךְ, as the *Chaldee Paraphrase* hath it more than once. But *Heavenly Riches, Spiritual good things* (*Glory hereafter and Grace here*) which is the way to *Glory*; these are the *true Riches*.

II. And thus we come to shew what it is to make Friends of the *Mammon of Unrighteousness*.

Make to your selves Friends of the Mammon of Unrighteousness] i. e. By a wise Improvement of your Talents, of the Riches of this World entrusted to you as Stewards, make a good provision for your selves, in order to your spiritual Advantage in the other World; which is exprest in the next words, *That when ye fail they may receive you into everlasting Habitations.*

III. And the last Difficulty is this, viz. What is meant by [*they may receive you.*]

There

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There is much debate about the [they], whether they are the good Angels, or the Friends, or good Works themselves. But there needs to be no Controversie. The Verb here may be taken *impersonally*, *Νέγαρτε, they may receive you*, i. e. ye may be received. It is an Idiom or Form of Speech not unusual in the Scripture. In S. Luke's Gospel there are three other Places where the like Idiom is. I will name but one, which is about a like Argument, in Chap. 12. ver. 20. *Thou Fool, this night, απαιτοῦ, they require thy Soul of thee*; where our Translation hath it, *thy Soul shall be required of thee*.

And now how powerfully should the Consideration of those everlasting Habitations awaken and excite Men to abound in Acts of Mercy and Charity to the poor and distressed, and to be ready to every good Work!

You dwell here but in *houses of clay*, (Job. 4.) in *earthly tabernacles*, (2 Cor. 5.) But there is *a City which hath Foundations*, whose builder and maker is God, (Heb. 11. 10.) there is *a building of God*, *an house not made with hands*, *eternal in the heavens*, (2 Cor. 5. 1.) there are *everlasting Habitations*, into which you shall not fail to be received, if ye have made Friends of this *Mammon* here.

And is not this a great Encouragement to pious and charitable works; that if they be done aright, from a right Principle and to a right End they shall not fail of *a reward in Heaven*? So Christ promiseth concerning *Alms*, Matth. 6. 4.

Besides the Blessings in this World promised to the Merciful (as we may observe in the Scripture that the Promises of earthly Comforts are more particularly made to those in whom this Grace of *Mercy* shines forth) I say, besides the Blessings in this World,

World, God hath a *Reward* in store: It is laid up in *Heaven*: It is reserved for the *Merciful* man, the *Alms-giver*; for him that performs this Duty of Charity and Mercy, in a right and becoming manner.

AND that this great Duty of *Alms-giving* and *Charity* may be performed *aright*, take these following Directions.

1. Do it out of an inward *Compassion* and *Sympathy*; as it were, feeling in thy self the Distresses and Calamities of others.

2. Do it with *Discretion* and *Judgment*. Observe the fittest Seasons for it, and the fittest Objects. And so manage it as not to cherish the Sin of others; but that they may be encouraged to take pains in their Callings. Alms must be restrain'd, if it clearly appears, that it is made use of to nourish and maintain their Sins; if it be abused to Drunkenness, or any Lust: Or if it encourageth them to Idleness; for the rule is, concerning those that are able to work and labour, *If they will not work, neither let them eat*, 2 *Thef. 3.10.* But this is to be added, If these unworthy Persons be in pressing want, Relief must be afforded in such a measure and proportion as may keep and maintain their decaying nature for bodies, which else would die away; but not such as may relieve their Sins and Lusts, decaying for want of fuel, and outward maintenance.

3. Do it *bountifully*; not in a penurious, pinching way; not in a low degree and scant measure, when thou mayst do otherwise, and the Case requires it.

He which soweth sparingly, shall reap sparingly; and he which soweth bountifully, shall reap bountifully, 2 Cor. 9. 6.

4. Do it cheerfully. *He that sheweth mercy, let him do it with cheerfulness,* saith S. Paul, Rom. 12. 8. And again, 2 Cor. 9. 7. *Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity:* for God loveth a cheerful giver.

5. Do it humbly and sincerely: Not to get the Praise of Men, nor for any unworthy respects; but out of Obedience to God, and an eye to his Glory.

Take heed, saith our Saviour, that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in Heaven, Matth. 6. 1. And again, in ver. 3. we have our Saviour's direction concerning the right manner of Alms-giving; *When thou doest Alms, let not thy left hand know what thy right hand doth:* Which is a figurative and proverbial Speech, and imports the great care and diligence a Christian should use to avoid all Ostentation and Vain-glory.

When thou givest Alms and bestowest thy Charity upon a fit Object and due Occasion, thou shouldst be so far from designing thy Praise and Applause herein from others, that he that is thy near Friend, (he that is as thy left hand a part of thee) should not be acquainted with it; much less should be invited to take notice of thy good works.

Or thus: If it were possible for thy left hand to see and know what thy right hand did, yet so endeavour as that even thy left hand might not know it. Not only let it be done in secret, in respect of others,

others, but, as much as is possible, in respect of thy self, οὐαντὸν αὐγόντας, that thou thy self mayst not take notice of it; that is, thou shouldest not let thy mind dwell upon it, not pride it self in the contemplation of what thou hast done; thou shouldest be as far from applauding thy self, as if thou hadst done nothing at all.

Lastly, These Words are to be taken *comparatively*: Rather than thou shouldest give way to the Temptation of Vain-glory and inward Pride, especially if thou be subject to that Vanity, if that Sin be potent in thee, chuse and labour to do thy Alms (thy works of Mercy) in the most secret way thou canst; as it follows, in Ver. 4. *That thy Alms may be in secret.*

Not but that *another, a Friend*, may know what thy right hand gives; this is not simply forbidden and universally, but in some Cases, as in the *comparative* sense: For he may be of use to thee, by his faithful Counsel and Prudence, to direct and assist thee in disposing thy Charity. But he should not be acquainted with it for this end, *viz.* That thou mayst gain Applause from him, or from others, by his means.

And not but that thou mayst do good *openly* and *visible*; and do that good which may be seen by Men. Thy good works need not always be secret: They may be publick; if thou hast only a Christian care that they may be exemplary to others, and provoke them to good works. But thou must not do good that thou mayst be seen and looked upon by Men: Thy good works are not to be publick for this end, That thou mayst gain Credit and Reputation to thy self.

As

As also thou mayst manifest thy *Charity* in *lasting* and *publick Monuments*; And indeed the building, endowing, or helping to keep up, *Schools* for the Education of Youth, *Colleges* for the Advance-
ment of Learning, *Alms-houses* and *Hospitals* for the Relief of the Poor and Distressed, are some of the more excellent Instances of doing Good. But these must not be designed for the building of thee a Name, but for the Name and Glory of God.

To conclude this *Character*,

It may be fit to observe here, That in all these *Acts* and *Labours* of *Love* (whether to *Soul* or *Body*) thou must be wary, lest thou hast an eye to thine own *Glory*. The true and genuine *Christian Love* is far from Self-glorying: And where it rules, such Christians as most *walk in Love*, such as abound most in these *Labours of Love*, they are as little elated as if they had done nothing at all; they *forget what is past, and press to the Mark before them*.

AND now I might proceed to shew (in the *Fifth* and last place) That it is to be such a *Love* as is described in *1 Cor 13.* from ver. 4. to ver.7. But it would be too long to speak to this Description particularly: I shall, at present, only name it.

Charity (or *Love*, ἀγάπη) suffereth *long*, and is *kind*; *Charity* envieth not; *Charity* vaunteth not it self, is not puffed up; doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity but rejoiceth in the truth, bear-
eth all things, believeth all things, hopeth all things, endureth all things.

C H A P. V.

THE
CONCLUSION,
CONCERNING
Meekness and Peaceableness.

THUS we have done with the *Scripture-Characters* (or Qualifications) of that *Love wherein Christians are to walk towards one another.*

For the Concluding of this Discourse, we shall a little consider that Duty which is mentioned in the Context, viz. the Duty of *putting away all Bitterness, and Wrath, and Clamour, and Evil-speaking, with all Malice; and, instead hereof, of forgiving one another.*

Meekness, in forbearing and forgiving, is frequently and plainly enforced in the New Testament. In the Sermons of Christ recorded by the Four Evangelists, and in the Epistles of the Apostles to several Christian Churches, how often have we this Duty inculcated and pressed with the greatest Earnestness; and that as a necessary Condition and Qualification to make us capable of Forgiveness!

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It is part of that excellent Pattern, and also Form of Prayer, which our Lord deliver'd to his Disciples (wherein is summed up, what it is most fit and needful for a Christian to ask of God): I say, it is part of that Prayer, [*Forgive us our trespasses, as we forgive them that trespass against us.*] Which Words carry a pressing and forcible Engagement to this Duty. For they that speak these words with their Lips only, and not with their Hearts, (their Hearts being full of Rancour and Bitterness, Wrath and Malice) they make rather an Imprecation against themselves, and draw down a Curse rather than a Blessing; it is, in effect, to pray not to be at all forgiven by God, as they do not forgive others.

And as the Fifth Commandment [*Honour thy Father and Mother*] is called the first Commandment with Promise, Ephes. 6. (i.e. the first Commandment of the second Table containing our Duty towaeds Man, that hath a Promise annexed to it) so this fifth Petition [*Forgive us our trespasses, &c.*] is the only Petition with a Condition. And therefore it is particularly singled out from the rest by Christ to speak to; and immediately he enlarges upon it, and the Condition implied in those words [*as we forgive them that trespass against us*] Matth. 6. 14, 15. For if ye forgive men their Trespasses, your heavenly Father will also forgive you: And to make it yet more plain, he presseth it in a negative form of words, *But if ye forgive not men their trespasses, neither will your Father forgive you your trespasses.*

It must needs therefore be accounted no sleight, no indifferent thing, which our Saviour Christ doth thus select and single out, and doth insist upon and urge so earnestly here, and elsewhere: As he doth at large in Matth. 19. from ver. 21. to ver. 35.

where our Saviour Christ answers S. Peter's Question, *Lord, how often shall my brother sin against me, and I forgive him? till seven times?* Peter thought this an high pitch of *Meekness*, for Men to forbear and forgive those that injure them seven times; but Christ answered him, *I say not unto seven times, but until seventy times seven, i. e. 490 times; viz. toties quoties, as often as he injures thee.*

This our Saviour sets forth in the *Parable* of the Servant that owed his Lord ten Thousand Talents, (a vast Summ, for one Talent was an hundred eighty seven Pounds, ten Shillings), and yet his Lord forgave him all his Debt, and released him from the Sentence of Imprisonment. And this should have been a rule to him, to forgive his Fellow-Servant that owed him but an hundred Pence (which was three Pounds, two Shillings and six Pence, reckoning the *drachm* or Penny to be our seven Pence half-penny) but he would not forgive him; and therefore his Lord was wroth, and delivered him to the Tormentors. *So likewise shall my heavenly Father do unto you, if you from your hearts forgive not every one his brother their trespasses.* So our Saviour concludes the Parable. Which Words shew both the Reasonableness and Necessity of this Duty, as we would expect or hope for Forgiveness from God.

And thus it may appear, how powerfully *Meekness* is commended to us in the *Rules* of the *New Testament*; as I might shew also, how, by the *Example* of *Christ*, it was so commended, as not by any other before. The *Apostle*, in a *Cor. 10. 1.* takes notice of the Meekness and Gentleness of *Christ*, as most exemplary and remarkable in *Christ*, and fit to be a powerful Perswasive to what becomes Christians; *I beseech you by the Meekness*

Meekness and Gentleness of Christ. And our Saviour himself points his Disciples to observe and imitate him in this Character of his Spirit, — *Learn of me, that I am meek and lowly in heart,* Matth. 11. 29. In a word, Christ died in the Expressions of the greatest Love and Charity towards the worst of Enemies, when he had the greatest Provocations to be incensed. They were almost the last Words he spake on the Cross, amidst the Shame, and those sore Pains they put him to, Luk. 23.34. *Father forgive them, for they know not what they do.* And herein he left us an Example, that we should follow his steps, 1 Pet. 2. 21.

IT remains now to speak of the Duty of *Peaceableness*, in opposition to all *Bitterness* and *Wrath*, &c. For the Enforcement whereof, I might produce many Places out of the *New Testament*, wherein it is effectually and lively commended to all *Christians*. But (to name no other) sufficient is that pregnant Passage of our Blessed Saviour's, in his Sermon on the *Mount*, which we have in *Matth. 5.* from ver. 21. to ver. 26. A serious Place; which it may be fit, and of good use, more particularly to consider.

Ver. 21. *Ye have heard]* All you that now stand before me, you whom I now teach from the Mount. Christ speaks to all his Hearers, whether his chief Disciples, or others of the Multitude.

— *on ἐπέδην τοῖς ἀπόχαιροις, That it was said by them of old time]* i. e. by the Teachers of the Synagogue, those who taught of old.

But the reading in the Margine of the *English Bible* is better, [*to them of old time*] viz. to your Ancestours the *Jews*.

— *Theu shalt not kill*] This was commanded from Mount Sinai; your Fathers of old had this Command in the Wilderness.

— “*Ος δ' ἀνθρώποις, Αντὶς οὐ, ήταν, ήταν τοις νείσεις,* shall kill, shall be in danger of the Judgment; *ένοχος εἴσαι τῷ νείσει,* shall be liable to the Judgment; or to be punished by the Judgment:

Κέιμενος is here spoken of the Court of Judicature, which consisted of Twenty three Persons. This Judicatory was in every City of *Israel*, wherein were at least an Hundred and twenty Men, Fathers of Families: And it had the Cognizance of Capital Matters, and could try Men for their Lives; whereas in lesser Cities or Towns there was a less Judicatory, which judged of smaller Matters, as *Pecuniary*, &c. But the greatest Court of all was that of Seventy two, which sat in *Jerusalem* only: That was the highest Judicatory, from whence there was no Appeal: And that *Synedrium* (or *Council*) appointed the Judges that sat in the lesser Judicatories.

Ver. 22. *But I say unto you*] I the great Teacher sent from God.

— *Whosoever is angry with his Brother*] with any one. Any other Person is called (as *Neighbour*, so) *Brother*: For all Men are the Off-spring of God; He is the Father of all.

— *Without a Cause*] *εἰκανόν*, rashly, unjustly, lightly, or immoderately.

This Word is not in the Vulgar *Latin*; but it is in the *Syriack*, and in *Justin Martyr*, and *Irenaeus*. And it is fitly added: for there may be just occasions of Anger.

There is an *allowable Anger*: And that is, when the Glory of God, or the good of others is concerned;

ed; and not so much any Interest or private respects of our own. So *Moses (the meek)* was angry with an holy and Just *Anger*, when the *Israelites* had made the *Golden Calf*, Exod. 32. But even when it is in these Instances, it must not be *immoderate*; but moderate both for the Measure and the Duration of it.

All immoderate, rash, and unadvised *Anger*; and such as is from slight Causes and upon light Matters; or such wherein Mens private Interests are chiefly respected, more than the Glory of God and the good of their Neighbours; such as flows from Self-love, covetous or ambitious Desires and Designs; or from Malice, Revenge, Envy or Spite, and the like *Distempers* of the Soul; this is the *Anger condemned*. Whosoever is thus *angry with his Brother*,

— *Shall be in danger of (or liable to) the Judgment*] That which the Teachers of the Law did pronounce of actual, outward and visible Murder, our Saviour doth pronounce of *causless Wrath* (though inward, and not yet visible and breaking forth into any outward Expression or Discovery) *viz.* That the *Angry Person* shall be *liable to the Judgment*, *i. e.* shall be punished by God (the supreme Judge) with Eternal Death in the other World; as the *Murderer* was punished with Death by the Twenty three Judges, *in foro humano*: And the Death wherewith they punished, was that of *killing with the Sword*.

— *And whosoever shall say unto his Brother, Racha*] This is a further degree of Guilt; here is *Anger* (which before lay hid in the Heart) breaking forth into disdainful, vilifying and reproachful Language, as calling another, *Racha*, *i. e.* an *empty, vain, silly, or witless Fellow*: Which is to take away the

Name or Reputation of another, that which a Man valueth next to life.

— *He shall be in danger of the Council*] Or liable to be punished by the *Sanbedrin*, the supreme Judicatory of Seventy two, which judged some Causes and Offenders that the other could not.

Their Inflections and Punishments were *Capital*; but with a greater Severity and Pain for kind of Punishment; as suppose *stoning*, which was a greater and severer Punishment than *beheading*.

And this shews that the Sin was greater. For here (as in the former Clause) the Greatness or Grievousness of the *Punishment*, doth signifie, and set forth, the Greatnes and Heinousnes of the Sin.

— *But whosoever shall say, Thou Fool, w^mp^s*] This is the *third* (and a yet higher) degree of Guilt. Here is *Anger* breaking forth into the most bitter and reviling Language, vile and virulent Railing.

— *Shall be in danger of (or liable to) Hellfire*] *τροχὸς ἐστὶν τὸ γέενναν τὸ πνεῦμα*, shall be liable to the *Gebenna* of Fire; or the Fire of *Geenna* or *Hell*, by an *Hypallage*.

Our Saviour, to shew the greatness of this Sin, sets it forth by its deserving a greater *Mortal Punishment* than the other: And there being none greater among the *Jews* (as inflicted by the *Sanbedrin*, or highest Court) than *stoning to death*, he makes use of another Phrare in allusion to the *Torments* in the *Valley of Hinnom*.

In short, *Gehinnom* (or *Geenna*) was a Valley near to *Jerusalem*, in a part whereof, called *Tophet*, the Idolatrous *Jews* offered their Children, by Fire, to *Molech* the Idol. The manner thereof was, to put the Children into the burning Arms of the brazen

zen Image (which was made red hot) and so to burn them to death. And because the Children thus cruelly used, did, by reason of the Pain and Torment of the Fire, cry out, and weep, and wail most lamentably, there were Drums and Tabrets to beat upon, that the hideous Cries of their Children might be drown'd ; whence the place was called *Tophet*, from *Toph* a Drum.

Now because such Torments as these were the most horrid and dreadful ; therefore did the ancient *Jews*, before our Saviour's time, make use of this Phrase to signifie *Hell-Torments*. And so our Saviour makes use of it here ; having found it current amongst them, and fitly expressive of the pains of the Wicked , the Punishments in Hell, where there is weeping, and wailing, and a Fire always burning ; as also there was a Fire always burning in the Valley of *Hinnom*.

HERE it may be fit to answer Two Questions.

1. Qu. Is then *only* the calling of our Brother, [*Thou Fool,*] punishable by *Hell-fire* ? and are the other two *Venial Sins* ?

Answ. Death and Eternal Misery are the Wages of all Sins ; but some shall be punished in Hell more than others.

Our Saviour here doth plainly allude to the different Punishments among the *Jews*, whereby the different Punishments in the other World upon the different Degrees of Sin are represented ; That look as among the *Jews*, to suffer Punishment of Death for Crimes, judged and condemned by the Judicatory of Twenty three , or lesser *Sanbedrin* ; and to suffer Punishment of Death for more grievous

vous Crimes, judged and sentenced by the great *Sanhedrin*; and to suffer such grievous Tortures as the poor Children suffered in the Valley of *Hinnom*, had their different degrees of Pain, though each was the Punishment of Death : So there will be in the other World, degrees of Punishment proportionable to the degrees of Sin; though each will be the Punishment of *Eternal Death*. As the Sin is greater, the Torment in Hell shall be greater. And as the greatest Torment was the burning of the Children to *Moloch* in *Geenna*, so the greatest Torments in Hell shall be for the greatest Sort of *Anger*. So that when it is said *shall be liable, neither, to the Judgment, or Κυριείω, to the Council*; the meaning is not, That those Sins of *causless Anger*, and calling *Racha* did deserve only *Humane Punishment*, and were punishable only by some *Judicatory* upon Earth. For as for *causless Anger*, only yet abiding in the Heart, it is not punishable by Man or any Court; no Court can take Cognizance of it; because it is inward, and known only to God, that knoweth the Heart.

2. *Quer.* Is all calling *Racha*, or *Thou Fool*, a sin deserving *Eternal Death* in the other World? Doth not S. *James*, in chap. 2. ver. 20. say, *O vain Man*, which is the same with *Racha*? And doth not S. *Paul* say, *O foolish Galatians*, Gal. 3. 1.

Answ. 'Tis not the meer saying *Racha*, or *Thou Fool*, that is always thus culpable and punishable hereafter; but when these Expressions flow from *rash* or *immoderate Anger*; so that ὁ ὅπιζομός εἰναι, in the beginning of the Verse, must be understood here.

When they are spoken not out of inordinate *Pasion*, *Anger* and *Hatred*; not out of *proud Contempt*

tempt of others, and upon slight Causes; but out of Love and Charity to a Sinner, to convince and awaken him out of his Presumption, Security and Hardness in Sin (and especially if spoken thus by those who are in Office and Power either *Civil or Spiritual*, and by Masters or Superiours) they, being seasonably made use of, are very piercing, and may be effectual. Sharp Reproofs are as sharp Goads, to awaken sluggish and heavy Souls that are settled in their Sin. And when the Sinner's good is intended this way, and most likely to be effected by this awakening Means; and thou dost not seek any thing to thy self, when thou hast no design of Insulting over others or making thy self seem better by making others seem worse; no design of revenging thy self by such words, or of advantaging thy self by the disgracing of others: Then it is not condemned here.

And thus it was in the *Instances* mentioned.

S. *James*, when he said, *ἀνεβάτε, οὐτις ἀνθρώπος*, *O vain Man*, did not speak it out of any of those Distempers of Mind; but out of Charity, to awaken the *Solifidian*.

And so when S. *Paul* said, *O foolish Galatians, ἀνόητοι, συνελεῖτε, χωρὶς Κατανόησις*, without Understanding; he did not speak this out of inordinate Passion, but upon a great Occasion, they were turned from the *Gospel* to the *Ceremonial Law*; and he used this sharp Admonition to awaken them.

BUT to proceed. We have seen, in the foregoing Verses, how our Saviour Christ made the *sixth Commandment* more full, in requiring more than the abstaining from actual or visible Murder, in requiring Men to abstain from causless and immoderate Anger, though in the Heart, and from all the Effects thereof,

of, the bitter Expressions of it in disdainful and vilifying, or in virulent, reproachful Language ; and that instead hereof Peace and Concord should be maintained and kept amongst Men : For the Commandment which forbids a sin, requireth the contrary Duty.

And for the Enforcement of this Duty of Christian Peace and Concord ; as also for the engaging Men against the contrary bitter Qualities of Wrath, and proud Disdain ; and for the directing Men what is to be done, *viz.* That they ought (without delay) to repent and amend ; he adds,

Ver. 22. *Therefore, if thou bring thy gift to the Altar]* Δῶσεν, thy Gift, that is, thy Peace-offering, or Sacrifice for Atonement.

Our Saviour speaks according to the Style of those times, and with allusion to the Form of Worship then in being. The Jewish Temple was then standing, where Sacrifices were to be offered upon the Altar. But this Ceremonial Worship of outward Legal Sacrifices did, *de jure*, cease, when the Great Sacrifice (of which they were Shadows and Types) was offered upon the Cross ; as also *de facto*, when the Temple (the only place for that sort of Worship) was destroyed.

— *And there remembrest that thy Brother hath ought against thee]* Under the Law, he that brought a Beast for Sacrifice, was to lay his Hands upon the Head of the Beast, while it was alive, to confess his Sins ; and without such Confession and Repentance there was no Atonement.

— *thy Brother]* i. e. any other Person.

— *hath ought against thee]* ἔχει τίς τούτῳ, hath something against thee ; hath Cause of Complaint, for what thou hast done to him ; as that thou hast injured

injured him in his Estate, in his Body, or in his Name; if thou hast injured him through thy Anger, the injurious Effects whereof he hath experienced in reproachful Language (as *Racba*, or *Thou Fool*); or in what way or kind soever; so that he hath Cause to be aggrieved, and *bath any thing against thee*.

Ver. 24. *Leave there thy Gift before the Altar]*
Do not take it away, but leave it there. Make a stop; dare not to proceed, whilst thou art unreconciled. Deser, for that time, thy Offering; but defer not to put thy self into a Capacity and Fitness for thy Offering.

— *Go thy way, first be reconciled to thy Brother]* Reconcile thy self; as the word *σανδένται*, may be render'd.

— *and then come and offer thy Gift]* Then come back to the Altar, and compleat thy intended Sacrifice for the Atonement of thy Sin.

BUT some may say, How could this be practised? The Party offended might be far distant, in some other Country; or he might be in such close Custody as not to be spoken with.

To this I answer, That the due concurrence of Circumstances is here to be understood; viz. if the Time and Place permit it; if so be the Party may go to him offended and return in due time to the Altar where he left his Gift: Otherwise, if he be hindred by such Circumstances as make it impossible for him in time to meet with him; he is then hindred by Providence. And if he hath a sincere and earnest desire to do it, God will accept it for the Deed and actual Performance, which would have been, if not thus hindred. But being the *fews*

Jews were to meet three times a year at Jerusalem (viz. at the Passover, Pentecost, and Feast of Tabernacles; at which times the Jews came from all parts thither) it was not so unpracticable for one Israelite to find another; if the Gifts (or Sacrifices) were brought to the Altar at any of those times: And we read that some persons did till those times defer and reserve their Sacrifices.

But what if thy Brother will not be intreated? What if thou canst not reconcile him to thee?

Thou mayst notwithstanding offer thy Gift. If thou hast used fit means, with a sincere desire that they may prosper to this good effect of Peace and Charity; and yet the other holds off, is implacable and will not be intreated and wrought upon; thou hast done thy Duty to thy Brother, and his not doing his Duty cannot make thee incapable of going on in thy Duty to God. The Event and Success is not in thy Power: But by thy testifying thy Sorrow for doing any Injury, and undoing it (as much as may be) by making Satisfaction for the wrong, thou hast observed our Saviour's Rule, and mayst draw near to God. When thou art reconciled, and in pure and unfeigned Charity; then thou art meet and capacitated to appear before God. For what is here said of *Sacrifice*, which was the highest outward Worship in the *Old Testament*, is also meant of the *Worship* under the *Gospel*.

IN the two following Verses is set down the danger of deferring this Duty; as also an Exhortation or Advice to do it without delay. And this is set forth by an Allusion to what is most fit, and safe, and adviseable to be done here on Earth in Temporal matters and concernsments.

Ver.

Ver. 25. *Agree with thine Adversary]* ἵδι εὐρῶν, use all fit means, do thy endeavour to regain his Favour. Seek Peace, and that there may be a fair accord and ending of the difference betwixt you. Make an Agreement with him.

— *quickly, while thou art in the way with him]* whilst the matter may be taken up.

— *lest at any time the adversary deliver thee to the judge]* lest he implead thee before the Judge; either for the Debts thou owest him, or for the Injuries thou hast done him; as he declares his case.

— *and the Judge deliver thee to the Officer,*] And so thou, being cast, art delivered by the Judge to the Officer, or Serjeant, whose Office and Duty it is to execute the Sentence of the Court.

— *and thou be cast into prison.]* Out of which close Custody and Restraint thou shalt not come out; as it follows,

Ver. 26. *Verily, I say unto thee, Thou shalt by no means come out thence till thou hast paid the utmost Farthing.*

As therefore amongst Men in their Temporal Concernments, it is best and most adviseable, for the Party obnoxious, to endeavour by a timely compounding of matters to prevent the Severities of the Law-Court: So it is here. If thou hast injur'd thy Brother, wherein thou hast also offended God, it's safest and best for thee, *quickly, while thou art in the way, in thy life-time, in thy Health,* without putting it off to the future, to seek his Favour, by testifying thy Sorrow for thy Offence, and offering to make all due and fit Satisfaction; thus to return to *Charity and Peace* with him.

If thou neglectest, or scornest to do this, and so continuest in a state of Wrath, Strife and Bitterness, thou becomest more obnoxious to God; and this

this thy Strife, Uncharitablenes and Enmity towards thy Brother will accuse thee before God ; and God the Righteous Judge will sentence thee to *Prison*, the outer Darkness ; where thou canst not come out, till thou hast paid the utmost farthing ; which doth not suppose a possibility of making full Satisfaction, for that [until] doth not signifie that it shoulde be effected hereafter.

HAVING thus gloss'd upon the Words, I shall only add, That though what Christ here teacheth, be strange to the *World*, different from the Sentiments and esteems of the *World* ; yet they are the Words of *Him* who is the *Way*, the *Truth*, and the *Life* (*John 14. 6.*) the words of *Him* who was that great Prophet and Teacher sent from God, foretold by *Moses under the Law* (as *S. Peter* told the *Jews*, *Acts 3. 22.*) yea, they are the words of *Him*, concerning whom God himself thus testified by a Voice from *Heaven*, *This is my beloved Son, bear ye him*. In short, *He* who came from God, the bosom of the *Father* ; who came down from *Heaven*, and knows best to direct the way thither ; *He* hath said them : And let all the world be silent before *Him*, the *Wisdom* of *God*.

I will conclude all with *S. Paul's* Exhortation in *Col. 3. ver. 12, to 15.* Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, bumbleness of mind, meekness, long-suffering ; forbearing one another, and forgiving one another, if any man have a quarrel against any : even as Christ forgave you, so also do ye. And above all these things, put on Charity (or *L O V E*) which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body ; and be ye thankful.

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